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For the Churchman.

Gregory's Naziazen's line on Lent.

Ισχεο γλωσσα φιλη κ. τ. λ.

Refrain my tongue, and thou, my pen,
The words of silence write and speak,
What, to the eye alone, the soul
Dictates. Since flesh and sense I bind*
By woes endured, by Christ, for man,
The mystic sacrifice to bring;
And, dead to life, this time devote
To hallow ev'ry thought and line
To God. So cleansed from sin I'll find
Health, safety, life through Christ the Lord.

* Lent was known among ancient Christians as the "bound season."

Communications.

For the Churchman.

On the Roman Pretended Primacy.

Mr. Editor,—No man is born free. From the hour of our birth commences the debt of obedience to the parental, and allegiance to the civil government; both which, being of divine and not of human origin, the debt itself to either is of the same obligation. But, because our passage through this world is to be the preparation for a better, and because our natural birth gives us no title to that better, the inquiry arises, whether there is not a supernatural birth, creative of such a title, and by consequence, involving a correspondent allegiance. The inquiry is answered in the mind of the Christian, by the belief, that there is a divinely instituted society among men, and that the moment of our baptism, introducing us into that society, establishes its perpetual claim to our allegiance. But as no society among men can exist without government, it will follow, that He who instituted the society, instituted that which is necessary to its existence; and as it is of the essence of government that there should be officers to govern, it will also follow, that there is an obedience due to the officers of this society, as of divine appointment and of divine obligation. Let the title of this society be the Christian Church, and that of its officers the clergy. If the Church, however diffused throughout the world, be one, and if the commission to its clergy be divine, the test of that commission must also be one, the allegiance to the Church and to its clergy one, throughout the world. Of the nature of that test, the opinions are indeed at this day various; but it is of no mean significance, that for fifteen hundred years from the establishment, by its divine Founder, of the Church, there was no such diversity; that of all who claimed to be portions of that Church, not *one* in so long a time can be found that recognised another test of the clerical or sacerdotal power* and commission, than derivation from the first recipients, communicating power to transmit their powers to certain successors forever. It is of no mean significance, that even at this day the doctrine of succession from the Apostles of our Lord, prevails through such a majority of all that in any wise claim to be parts of the Church of Christ, as to leave the minority of the last three hundred years comparatively without weight.

But in a portion of that majority itself, claims have arisen, not indeed destructive of the doctrine of succession, but injurious to its interests, and of fatal consequence to the peace and welfare of the Christian Church. To him who would duly estimate those claims, nothing can be more necessary than to ascertain the real point in dispute between those who make and those who deny them, and from what positions held in common, the subject is to be decided.

The case stated. Of the parties to the contest on which I am about to write, both claim to be the Catholic Church, under the definition, that they are the Catholic Church, who are living under the doctrine and discipline ordained by Jesus Christ, and both concede that the discipline of this their divine Master, was laid in the appointment of the eleven Apostles, recorded as such in the books of the New Testament, by both received. But it is at this point the parties at once divide. On the one hand, it is maintained that the Catholic Church, to use the words of St. Cyprian, "is united in all its parts, and consolidated by the cement of the bishops, successors of the apostles, adhering to *one another;*" and that all the apostles and all bishops their successors, enjoy *by divine right*, an equal plenitude of power and jurisdiction. On the other hand, it is maintained that the Catholic Church is united in all its parts, and consolidated by the cement of the bishops, adhering to the Bishop of Rome; and that the Bishop of Rome, as successor of St. Peter, prince of the apostles, in that See, enjoys *by divine right*, a spiritual and ecclesiastical primacy, not only of honor and rank, but of real jurisdiction and authority in the Church Universal.† Is this primacy claimed for the Bishop of Rome, sustained by the written word of God, as interpreted by Catholic tradition? This is the appeal of both parties, and by this they profess themselves prepared to abide. In examining the question, it is not necessary to determine whether St. Peter was or was not Bishop of Rome. The evidence is altogether in favor of the negative. But the answer on the part of the Roman would be ready, that the supremacy of St. Peter is of divine right, and the succession to him in that primacy; but its location is dependent on human authority, the Church's choice, which might fix it on any other bishop.‡ The proposition then resolves itself into the inquiry, whether St. Peter was invested by divine right with a primacy of jurisdiction, and by consequence over the Universal Church; since it is apparent, that if St. Peter had no primacy by divine right, he could have no successors in it by divine right. But what is the jurisdiction claimed for the Bishop of Rome, as in any sense the successor of St. Peter? The difficulty, it were better said, the impossibility of receiving a specific answer to this inquiry, from the maintainers of the Roman bishops' supremacy, constitutes no feeble reason for the rejection of that supremacy. It is conceded by both the parties in the contest, that on the apostles was conferred a twofold power; the first, of order, referred to the consecration and administration of the sacraments; the second, of interior jurisdiction, referred to the regimen of Christians in the interior court of conscience, the power of absolution and excommunication, declarative in respect of man, operative in respect of God. The doctrine once maintained by a portion of the adherents of the Bishop of Rome, that he only derives jurisdiction immediately from Christ, and all others mediately through him, was so rebuked in the Council of Trent itself, has been so sternly sentenced by the Church of France, and is elsewhere so seldom pretended, that with respect to both those powers there may be said to exist no controversy with the Church of Rome. There is, indeed, a third kind of jurisdiction, claimed for him in what has been termed the exterior court of the Church; but even with regard to this species of jurisdiction, there occurs the same impossibility to determine wherein it consists, whether we contemplate it in a legislative, judicial, or executive point of view. It is avowed with regard to all these particulars, and without censure in the Roman obedience, by the Gallican Church, and by private divines,* that the Bishop of Rome has not, by *divine right*, any ordinary jurisdiction over the clergy and people subject to other bishops. It has been so avowed, that he has no divine right to make laws of faith, morals, or discipline, compulsory on other bishops; that he cannot annul or derogate from such laws made by other bishops; that he has no divine right to judge or depose other bishops, either in the first instance or on appeal; no divine right to reverse the judgments of provincial synods, to summon, preside in, or confirm œcumenical councils, to appoint, confirm, translate, or depose bishops; none to appoint coadjutors, or accept resignation of sees; none to erect new sees or metropoles; none to force bishops to observe the canons; none to be consulted on every measure of importance in the Church. In a word, then, it may be asked, wherein consists the priority, pre-eminence and dignity of the Bishop of Rome, and that which makes him an universal pastor; and it will be found that no man hath yet given the answer, at least such an answer as hath not been disavowed by others no less eminent than he who gives it, and retaining their place in the Roman communion. If this indeed be so, the Bishop of Rome can, by divine right, be no centre of unity to the Catholic world, to say nothing of the personal infallibility no longer claimed which such a title would involve, to say nothing of the heretical character of some who have filled that see.† If this be so, and any specification of those powers and privileges which are inseparably attached by divine right to the Bishop of Rome, cannot, as generally acceptable among Romans, be attained, it remains that the point in dispute must resolve itself into the assertion that there was granted to St. Peter some undefined, official superiority over the other apostles which is inheritable in his successors. Is this point capable of being sustained by the sacred text, interpreted by Catholic tradition?

St. Peter had no official supremacy. If the fathers of the first five centuries be necessary to Catholic tradition, as interpretative of Scripture, and if the majority of those fathers be necessary to constitute their testimony, Catholic tradition as interpretative of Scripture, does not testify to the official supremacy of St. Peter. Of the only three adduced texts of Scripture; "Thou art Peter, and on this rock will I build my Church;" "Simon, son of Jonas, feed my sheep;" "I will give thee the keys of the kingdom of heaven;" does this Catholic tradition attest the Roman interpretation, giving an official superiority to St. Peter? The compass of this article permits not the detail of proof, which might be amply afforded to the negative.‡ But of the detail there is indeed no need. The fathers do not testify to that interpretation, or the Roman divines would not contradict the fathers against their own cause.§ "None of the apostles," saith Abulensis, in the fifteenth century, "did understand any supremacy given to Peter by those words; for in the last supper they began to inquire among themselves which of them should be the greatest, which they could not do if they thought Peter, by the collation of the keys, preferred before them." "We know," saith Cardinal Cusanus, "that Peter received no more power from Christ than the other apostles. Every apostle had power ecclesiastical in the whole world, nor is there found any thing else said to Peter which imparts any power; therefore we truly say, that all the apostles were equal in power." And, to sum up these examples, in the language of the Synod held under the Archbishop of Cologne, and ratified by Charles V. Anno 1547: "The promise of the keys belongs not to Peter only, but was transmitted to all the apostles." It is true, that to solve the difficulties thus presented, there have been advocates of the papal supremacy to maintain, that though supreme ecclesiastical power was not only given to St. Peter but also to the other apostles, yet it was given to the former as ordinary pastor, who should be perpetually succeeded, but to the latter only as delegates whom none should succeed."‖ But it is no less true, that in the Council of Trent itself it was demanded, "on what ground, on what reason, an assertion so audacious was made;" and that the doctrine, on its first appearance, was ignominiously rejected by the doctors of the Sorbon. Can it then be a Catholic tradition, interpreting the sacred text that St. Peter, and by consequence his successors, have respectively, by divine right, a superiority over the other apostles, and those who succeed them?

But it is a prevailing doctrine, and has always been in the Roman Communion, a doctrine allowed by not a few of the Bishops of Rome themselves, that a general council is of supreme authority over the Bishop of Rome. Is the *jure divino* supremacy compatible with such a doctrine? Is the supreme pastorship, vested in that Bishop of Rome by our Lord's donation to St. Peter, reconcilable with his inferiority or subjugation to any other person or persons in the Church, or to the whole Church whether diffused or represented, any more than a prince by God immediately set over a people, shall be inferior to those over whom he is so set?

It is not then the opinion, by common consent, of the Roman Church, that the passages of Scripture adduced to the purpose, sustain the official superiority of the Bishop of Rome, as heir of St. Peter, over the other apostles and theirs. But if Catholic tradition gave such an interpretation to those passages, there would be such a common opinion, therefore in the common opinion of the Roman Church there is no such Catholic tradition.

The challenge has indeed been given to show any passage of any father that excludes St. Peter from being considered as the rock, by eminence, on which the Church was built. Every passage in the comments of the fathers which confines our Saviour's promise to the *confession* of St. Peter, does in effect exclude the *person* of St. Peter; one of their number indeed, St. Cyril, expressly affirming,* "that he gave the name of the rock to *nothing else* but to the most constant faith of the disciple;" and another,† "he said *not upon Peter*, for he did not build his Church on the man but on his faith."

But it has again been urged, the fathers, using that term in its ordinary signification, assure tradition to have given an official superiority to St. Peter in those high titles of honor which are so frequently given him in their accredited works. It may in general be observed, that among any number of men, however small, there will always be one, who in one or more respects shall possess a personal eminence above the rest. A personal eminence of this sort St. Peter had, and that too before† the confession on which is claimed for him an official eminence. But it is remarkable that while there are some points of eminence, as in the cases of St. John and St. James, to which St. Peter had no claims, and while the early fathers from Clemens to Tertullian, use a more temperate language respecting St. Peter, than their more rhetorical successors,‡ even those titles of honor which are applied by the latter, are no less at different times applied to the other apostles. Bishop of bishops, prince of bishops, bishop of the apostles, prince of the apostles, the top of the heads, are some of the expressions applied to St. James; and in language which it is hardly possible to exceed, St. Paul is denominated the tongue, the teacher, the apostle of the world, to whom was committed all men dwelling on the earth, the foundation of faith, greater than the apostles, and one who had obtained the principate of the whole Church. If these terms can be made reconcileable with the official equality of St. Paul and St. James, and other apostles, then the like terms applied to St. Peter are also reconcileable with a like equality. But this will not be questioned in the one case, and therefore should not in the other. It was not without a full understanding of the question, that the general council of Ephesus determined that "Peter and John were of equal dignity one towards another."§ Compelled by the force of evidence, those advocates who have carried highest the official primacy of St. Peter and his successors,‖ have conceded that God, having placed in his Church "*first* apostles," all ecclesiastical power is contained in the apostolic, and that to all the apostles was conveyed, in the words, "As my Father hath sent me so send I you," the same power given to St. Peter, in the words, "I will give thee the keys," and "Feed my sheep;" and that the fullest jurisdiction was conveyed to them all. From such a concession, were it even allowed, without shadow of proof, that the other apostles had no successors, the consequences must be fatal to the Roman scheme.

The Bishop of Rome receives no new consecration by his elevation or transfer to that see. Now the power of Episcopal jurisdiction is given to the Bishop of Rome by Episcopal consecration; therefore, the consecrators must have in themselves the jurisdiction which they give him. If this power belongs to the Bishop of Rome by Episcopal consecration, the same power belongs to all the bishops by the same consecration.

In a word, if those texts of sacred Scripture which have been adduced for the official primacy of St. Peter, are one by one interpreted to another sense, by such a proportion of the fathers as to annul the plea of an interpretive tradition in favor of that primacy; if no one point of jurisdiction has been by the advocates of that primacy unanimously claimed for St. Peter, which did not belong to the other apostles; if the derivation of jurisdiction immediately from Christ by all bishops as successors of the apostles has been sternly maintained by the advocates of St. Peter's official primacy, if after Episcopal consecration the Bishop of Rome receives no new consecration, it is impossible to say by what arguments, consistently with these conceded suppositions, the Bishop of Rome can be shown to possess a *jure divino* official supremacy in the Church of God, to a general council of which, it is again conceded, he is inferior. If to the last, while our Saviour was among them, the apostles contended "which of them should be the greatest; if the proposition of the mother of James and John proves an ignorance of any declaration in favor of St. Peter, an ignorance guaranteed by our Lord's reply; if St. Peter was called to give an account of his baptizing Cornelius; if St. Paul claimed to be the apostle of the uncircumcision, as St. Peter of the circumcision, and withstood the latter to the face, when he thought him to be blamed; if there be in the fathers of the Church titles of honor bestowed on other apostles, in every respect equivalent to those on which has been built the official primacy of St. Peter and the Bishops of Rome; then is it impossible to say by what arguments can be gainsaid the golden maxim of St. Cyprian "that all the apostles being equal in power, and all bishops being also equal, the whole office and episcopate was one entire thing, of which every bishop had an equal share,"¶ or by what arguments can be gainsaid the memorable declaration of the first Gregory, that the title of universal bishop is a diabolical usurpation.†

Than the words, "As my Father hath sent me so send I you," none can be conceived to convey superior official power to mortals.‡ But this power was conveyed to all the apostles and their successors; therefore none can possibly be greater in official, *jure divino* derived power.

H. M. M.

(To be continued.)

* The Church of Alexandria is not an exception, or if it were, establishes the rule.

† Dr. Troy.

‡ Bannes in II. Ques. 1, Febron. de prim. p. 77. In favor of St. Peter's having been Bishop of Rome, no passage of Scripture has ever been produced, except 1 Peter v. 13, which is to no such purpose. It is the sentence of the kingdom of France, expressed in the German articles, proposed at Sinalcald, "sentire regem Gallorum, jure tantum humano, non divino, Romanum pontificem habere primatum.

* Du Pin Ant. Ec. p. 147, and Palmer II. p. 487, where the Roman authorities for these points are to be found. See also Hammond Disp. dispat. p. 224.

† If the Bishop of Rome be the absolute centre of unity, he must be infallible; since, in case of his being a heretic, he would be out of communion with the Catholic Church. I adduce the cases of Liberius, subscribing a formula of the Arians; of Honorius, a Monothelite, condemned by the 6th Council; and of Vigilius, vacillating with the 5th Council respecting the three chapters. The Catholic Church is, therefore infallible because it cannot be heretical.

‡ I quote, however, S. Hil. de Trin. vi. 5, Chr. Hom. lv. in Mat. S. Cyr. Alex. de Trin. l. 4, Aug. Trac. in Joh. and the patristic passages referred to by Du Pin de Ant. Ec. p. 309. Most of these passages I have read and weighed in accredited editions of the fathers; the rest as quotations found in Roman writers.

§ Erasmus and the universities in the reign of Henry VIII. See also Lyra in Locos, and the writers quoted by Palmer on Ch. v. 2. page 453 et seq.

‖ Bellarmine and Gretser follow in the steps of Cajetan, who for the invention of this σοφον φαρμακον, received a cardinal's hat.

* St. Cyril de S. Trin. dial. 4. Chrys. in Matt. xvi. 18. in John i. 50, and an ancient writer, if not St. Chrysostom Ovat. 163 Tom. V.

† Matt. x. 2, Mark i. 36. † Ibid.

‡ Vide Barrow P. S. p. 114.

§ Concil. Eph. Ep. ad Nest. T. 1. folio 315, Ed. P. Crab.

‖ Bellarm. de Rom. Pont. lib. 4, cap. 22. See Forbes a Corse's Inst. Theol. p. 694; a work *scholastically* considered, of even greater merit than Barrow's profound treatise.

¶ Cyp. de Unit. Ec. et Ep. ad Cornel.

* Greg. Ep. lib. 4, c. 76 ap. Bellar. de Pont. For the evasion of this language of Gregory, and for the answer, which cannot be evaded, see Forbes's Inst. lib. 16, cap. 7. I will merely add, there could be no sense of the title *universal bishop*, more extravagant than the ordinary Roman sense, therefore in that sense Gregory must have condemned it.

† Bellarmine confesseth this lib. 4, c. 22, de Pont.

For the Churchman.

The New England Society's Celebration.

Hon. George P. Marsh's Oration.

Mr. Editor,—Lest it should be supposed, from the peculiar character of Mr. Marsh's religious speculations, which we are about to examine, that the contents of the Bible had quite escaped his notice, it seems proper to state here, that, however that may be, he makes the book itself the occasion of a studied panagyric. It was quite the favorite reading of the Puritans: to it he thinks we are indebted for the development of "the remarkable metaphysical talent of many of their descendents; and he adds, with a truly Puritanical humility, that "they, of all men, have best exemplified the spirit of its doctrines;" a sentiment that was probably received with three times three by the New England Society.

After the specimens we have given of this orator's notions of fine writing, the chief amusement is to find him holding forth, with apparent seriousness, on the Bible as a model of style, and gravely shaking his head at "the vapid and tricky eloquence of the Fathers."

We mean nothing personal to Mr. Marsh; but, in the present highly excited temper of religio-political partizanship in New York, we suggest that it should be made a matter of reverent caution with the future orators of the New England Society, not to put the sacred book to too free use for merely rhetorical purposes. When a sentence, rounded off with a felicitous allusion to the Bible, "the Bible, which some would now even deny to your children," is sure to "bring down the house," there is danger that the anniversary orators may be tempted to regard God's book somewhat as Sheridan did His name, as never taken in vain so long as it could set off to advantage a hit for the House of Commons.

Unquestionably, from the very nature of the topic, the doctrines propounded by the orator of the Society, touching makers of religion, must be deemed to be those to which they attach the greatest importance. Indeed, we observe that a worthy official of that body was so far transported beyond the ordinary routine of duty, that, at the end of the oration, he put up a solemn invocation to the Deity, saying, "Would to God that the words which we have just heard could be seen, heard, and felt, wherever the name of New England is known, throughout the length and breadth of our land!" and concluded with a motion to print.§ Fortunately, perhaps intentionally for this purpose of a wide circulation so devoutly wished, Mr. Marsh has given his theory about the Christian Revelation in a more condensed form than his style usually allows him. Here it is:—

"In the first promulgation of the Christian religion, mere humanity was passive. God spoke, and man had but to hear and obey. None of the fundamental truths of Christianity originated in the intellect of man, but the oracle being pronounced, it was committed to universal human reason to expound it; and this *fact*, before unknown, or long forgotten, is the great discovery of the Reformers. Fifteen centuries thus elapsed before the true key was applied to the interpretation of the plainest of dispensations, and thenceforth human intellect was free to pursue its highest study, the relations between man and his Maker."

It were charity to suppose, that the New England Society got a very dim notion of the doctrine here preached to them, when they hailed it as if it were worthy to be forthwith circulated by the American Tract Society for religious edification.

So far as it has meaning, we will show then the interpretation thereof.

Christianity was first communicated to man in the pronouncing of an oracle; that is, for any intimation on this matter man is indebted to a certain book called the Bible; just, *e. g.*, as the Latter Day Saints are to the Golden Book of Mormon, or the New Jerusalemites are to Swedenborg's writings; after some sixteen hundred years the key to this oracle was discovered, and the Christian revelation was made to the world by the fortunate finders. Thus, what, by some vulgar error or ecclesiastical juggle, has been usually reckoned the seventeenth century of the Christian era, is, in truth, the first; for up to this time man had stupidly enough continued, as "at the first, only to hear and obey," and be "passive;" but then, at length, he came to understand and assert his true prerogative, of giving this hitherto locked up and unintelligible oracle such expositions as appeared agreeable to his ideas of reason. He came to understand that the true object of this oracle about this something called Christianity, was to exercise the human intellect, and he rose immediately to what the orator calls "the intellectual elevation of unfettered Christian philosophy."

Most propitiously, too, this fact was discovered, not in the enervating climate of Palestine, the promised land, flowing with milk and honey, where the original attempt to communicate Christianity to the world would seem to have so utterly failed, but, by an amended dispensation of Providence, among the inhabitants of a higher latitude, a portion of "the great Gothic race," where the spirit most meet for the reception of the Christian revelation existed in high perfection.

"A feeling of independence and self-reliance on the dexterity, strength, and fortitude, which have borne him unaided through many a peril, &c.; these obviously constitute a character peculiarly adapted to the teachings of the Reformation." That is, of course, of the second or actual revelation; for the unsuccessful revelation of an earlier date was supposed by its author and his disciples to require quite a different, indeed just the opposite kind of character.

But the most signal advantage of soil and climate enjoyed by the Reformers' revelation over the obsolete oracular intimation was, that in virtue of its being promulgated among a people accustomed to stormy weather, it could dispense altogether with what had been made the most marked feature in the dispensation promised to the dwellers in the Holy Land.

"They, who were wont to recognise the voice of God in the dusky terrors of the wintry tempest, the bellowings of the troubled ocean, the avalanche, the torrent, the thunder re-echoing from the flanks of the mountain, required not to be told that there needs no anointed interpreter between Earth's children and their Heavenly Father."

A pretty poor version, this, of Pope's "Lo, the poor Indian," &c.; with an additional touch of original impiety.

Now the Reformers' revelation, with all these aids of wind and weather, went swimmingly on, and rapidly made amends for the failure of the original attempt to introduce Christianity among a southern people, and by means of an anointed interpreter, and the pronouncing of an oracle, of which the key was either forgotten ever to be delivered, or prvidentially permitted to be lost as soon as it was wanted. And so, according to our orator, "the glorious Reformation set free from moral and intellectual slavery a world that had groaned in bondage for a thousand years."

In a transport of rhetoric he speaks of this brighter day as a time when

"The divine word, undistorted by any gloss of human authority, may be both freely read and openly discussed; and, when the relations of man to God and all other divine things are subject to investigation, checked by no fear of legal restraints, the condemnation of councils or the anathema of the priest!"

We beg to inquire whether this "divine word" be not that locked-up oracle, the exposition of which, as the Reformers discovered, was at length to be given by the human reason. What, then, mean this and other passages about "the pure word of God," "the sufficiency of the unsophisticated word of God"—why all this anxiety to preserve the effete oracle and throw away the life-giving exposition, the boasted *eureka* of the Reformers? Perhaps the objection is to an interpretation by any body having apparently "authority" to make it, as the Church, in its collective and official character; which, in Mr. Marsh's dialect, is "the condemnation of councils and the anathema of the priest."

Another reason, and we suspect the true one, may be, that as the great office of Christianity is to be a subject for this exercise of a man's wits, it is desirable that each individual should try his hand at it a-fresh, and without knowing what any one before him has made out of it.

Mr. Marsh is a little premature, in his felicitations about all divine things being openly discussed, unchecked by the fear of legal restraints. He is a lawyer and ought to know, that in the metropolis of his own New England, a Mr. Abner Kneeland was, not many years since, legally restrained of his liberty for the exercise of this same precious prerogative. And at this very time, Mr. Theodore Parker, for the self-same thing, suffers something as much like "the condemation of councils and the anathema of the priest" as Unitarianism will admit of.

This bibliolatrous theory of the modern Puritan would be every whit as good if the facts of Christianity had taken place in some other planet, at a period antecedent to all history, and then been committed to a book which was dropped down from heaven, and accidentally dug up in Germany, about two hundred years since. That he who died for the sins of the world passed an actual human life, in a well known country on the shores of the Mediterranean, among people who had looked for his coming from the first; that he there taught his doctrine from house to house, in the synagogue, on the sea-side, and the Mount; that there, in contemplation of his death and ascension, he specially chose certain men, and to them revealed the design and committed the charge of a visible Church, with its sacraments, his institution for the perpetuation and propagation of his religion; that the history of this Church, the narratives written for its instruction, the epistles written for its edification, is as well known and as distinctly traceable as any other facts of history; that by reason of the human element that was in it, it came, in the lapse of ages, as had been foretold, to be affected with grievous errors; and, though still retaining the essentials of the faith, had need to be brought back, as nearly as practicable, to its earlier state, as gathered from contemporary authority;—all this is, to the Puritan an offence, to the Goth foolishness. Here is no committing of an oracle to universal human reason, no intellectual elevation of unfettered Christian philosophy—all this is but to be passive as at the first, to hear and obey.

But enough, and something too much, of the flimsy speculations with which this part of the performance would support the historical Christianity of the Bible and the Church. The author, it was stated in the compliments offered him at the dinners, is one of the youngest of our men in public life. No very striking qualification, we submit, for the serious business he here took upon himself. A man freshly entered on the bustling stage of politics, "new-breeched and harnessed for debate," has no special vocation to be profound, least of all in the history and philosophy of religion, and it has never been supposed that the situation of a member of the House of Representatives is peculiarly favorable to the cultivation of the more meditative faculties.

A word before leaving this topic as to the language and temper in which every allusion to the history of the Church is made. Mr. Webster, in his recent argument in the Girard case, ably exposes the same dishonest mode of warfare upon the ministers of religion, and through them upon religion itself, and particularly ascribes it to Volney and Tom Paine.

Yet these are the writers whom the orator of the New England Society has thought it not unbecoming in him to adopt as a model. The clergy of the Church are not once mentioned but with some abusive or contemptuous epithet, and as another sleight of rhetoric to excite odium he usually couples them with the civil rulers in other governments whose titles are naturally distasteful to an American public. We have neither room nor inclination for a tithe of these amiabilities. Here are a few: "As if princes and prelates were the rightful successors to the abdicated throne of the Almighty," "the aristocracy of the Church and the State," "the capricious tyranny of the despot and the unrelenting rule of the priest," "the haughty noble and the unsympathizing monk," "the allied vultures of Church and State," "the ambitious passions of those who serve at the altar," "titled and mitred oppressors," "the priest who skrieved the dying sinner lingered to choose from the little herd the fattest beast, while the bailiff was ransacking the house of mourning to select for his lord the choicest treasure," &c., "the priesthood had stolen the insignia," &c., "the priest decked in the borrowed trappings of old idolatries," and so *passim*.

One who had been deluded by the prophetic and apostolic writings into a notion of the dignity of the priestly and kingly office might be excused for venting his spite at the deception in this style, but a regular pupil in the Paine school of ecclesiastical and political history should have remembered that the word priest, like king or noble, is in itself a synonyme for rogue and tyrant, and not have wasted so much superfluous abuse upon it. Why not have flung it all upon old England—for every body is not so sensible as Mr. Marsh seems to be, how great a curse that nation has been to the world from the exodus of the Puritans and "the dishonest victory of Waterloo" (where Providence allowed the world to be cheated out of the combined blessings of French Atheism, Jacobinism and military despotism) even until now.

We must despatch two or three of what Mr. Marsh evidently thinks his *strong points* in as many sentences; happily it may well be done. Puritanism is summarily proved to be favorable to the poetical in our nature by instancing Milton: this reminds me of Bentham's witty supposition of recommending a wolf as a nurse to the Foundling Hospital on the strength of the story of Romulus and Remus. But, as Macaulay truly says, "Milton was not a Puritan," (except perhaps in the *gusto* with which he describes rebellion,) and precisely whenever and in so far as he was not a Puritan he was a poet.

Once more, the morals of the restoration for which the orator expresses so becoming an abhorrence, were nothing more nor less than the legitimate, necessary result of Puritanism. This point is also very well summed up by the writer just named. Mr. Marsh would do well to look it up.

He makes a strong claim for the "*venerable*" character of the Puritanical form of Christianity;—this may be very well for a man who dates the revelation from two centuries ago, but to those who hold to the commonly received Christian era this claim to be venerable will appear as comical as Falstaff's claim to be youthful.

Finally, Mr. M. finds one thing that pains him in the present aspect of American opinion. The recent growth of "a wrong-headed perversity that loves to dwell on the dark side of our national character and"—in his "eloquent" style—"clothes in the livery of anxious fear the wishes of an alien heart." An affecting allusion, no doubt, to the weak scruples that have of late been much expressed on the subjects of repudiating debts, perpetuating slavery, and seeking for war. New Englanders especially should receive this chastening with a sense of having deserved it.

We have done with this performance, and are heartily glad to be done with it. Of each of its leading doctrines our readers have probably judged as we passed them in review. Of their combination it is not easy to give an adequate description. It is a sort of superfetation of all that older men amongst us will understand by the Jacobinism that made its permanent lodgement in the religion and politics of this country during the latter part of the Washington administration. Not, indeed, redolent as then of the fumes of the pot-house and the free-inquiry club-room. It is formed now like some lucky hero in the play whom the later acts show fairly emerged from his disreputable condition in the first scene, skimming over the title-pages of the books on the library-table, sauntering into the drawing-room and talking a certain kind of elegant language picked up from ladies and gentlemen at morning calls.

Boston, Feb. 10, 1845. Y.

‡ This pamphlet edition of the Address, "at the request of the Society," has appeared since the writing of our former article. It confirms the accuracy of the newspaper report there quoted. The Publication Committee also endorse the performance as "thoughtful, pure, and very learned and eloquent." Of course, that must be a *learned* oration which talked about there being no "prophylactic" against one evil, "no mithridate" against another; and added, that "a nation recreant to itself could hope for no "palingenesia."

For the Churchman.

A Short Homily

Invocavit or Quadragesima Sunday.

As the ancients designated the Sunday before Lent by the words, *Esto mihi*, (Ps. 31: 3,) so, for similar reasons, they called the first Sunday in Lent or Quadragesima, *Invocavit*, the first word occurring, Ps. 91; 15. It is the Psalm from which Satan endeavored to give a coloring to a part of his temptation, and was used as a leading psalm on the present day.

The verse "He shall call upon me, and I will hear him," gives prominence therefore both to the psalm and the day. The whole comprises a beautiful summary of the security enjoyed by the good man, exhibited in the most striking pictures and promises under all the dangers and distresses that might assail him. But as no security is without its apprehensions, so even the good man does not live in a state of ceaseless ease. He has his anxieties, his sorrows, his fears and his griefs.

The psalm with all the security that it pledges, still recognises these apprehensions of good men. But for these too it points us to the provided relief. "He shall call upon me, and I will hear him." The ancients at the period to which the name Invocavit refers as used in the old Italian* version, and hence the discrepancy between this and the Vulgate text. This word, in the past tense, states the fact with regard to the good man, where our own version, more faithful than either *Itala* or *Vulgate*, gives the fact, prescribes the duty, and then adds the promise, "He shall (or will) call upon me and I will hear." This ancient name therefore as the tessera or symbol of ancient Christians for the day, was calculated to remind them—1. Fears and anxieties are incident to Christian life, especially when called to make new efforts to grow in the knowledge and practice of God's most holy ways. 2. But these anxieties also stimulate to renewed appeals for the divine interposition, with the confident expectation of timely aid. "He shall call upon me," and 3. Hence the sure promise is at hand to meet the exigency when it comes, and even to obviate before it comes. *Clamabit et ego exandiam.*

The season now commenced and advancing,

* The old Italian version, commonly called the *Itala*, was that in use before the Vulgate, and bears internal evidence of being a translation from the Septuagint. It is extant now only in fragments occurring in the Fathers.

needs such a remembrancer. Ancient Christians were sensible of this, and their significant motto for the day was *Invocavit*. The due observance of the present season is but a renewed effort in the path of true righteousness, and as this is not without its solicitudes as well as its trials, it dictates the frequent aspirations of the soul to God. And here when the trial comes, the relief is also at hand, and even at a distance may be stripped of its most formidable aspects. The preventive is thus happily combined with the antidote in this significant epithet, and we are thus in possession of that which not only relieves when it comes, but anticipates the apprehension and arms us with the power to overcome. May it be our remembrancer through life, *Invocabit et ego exaudiam*. C. F. C.

For the Churchman.

Too Much.

Reverend AND *Respected Sir*—BOTH *reverend and respected—a distinction* not *without a difference*:—Though but a fool, I speak as to wise men, who may judge what I say. *He* was no fool, but a wise man, who first remarked that "too much of a good thing is an evil." Sweet is good, and bitter is good, but too much of either is uncomfortable and unwholesome; firmness and gentleness are both valuable, while the excess of either is a misfortune or even a disaster. And an article in the Churchman is acceptable, (to all who are worth pleasing,) particularly if it be spicy; but should it be too fiery,—why—then—the Churchman would not give it a place. Zeal in religion is a mark of a worthy Christian; while overweening zeal is a very steam-engine for manufacturing infidels. And, last but not least, catholicism is the perfection of the human interpretation of God's word; and yet, being but human, too much catholicism is not catholic; and anti-catholicism, by itself, is no worse, and may be not half as bad, but it is given to sneaking company.

In reflecting on the above maxim, which, though somewhat quaint, is yet strangely true, I have more than once imagined that TOO MUCH EPISCOPACY is any thing but beneficial. There is the factious and fractious episcopacy (without the name) of dissenters, who yield an unavoidable "pre-eminence" to uncommissioned leaders; and there is the mock episcopacy (with the name) of the Methodists; and sects of this kind make no secret of having more than enough of a thing that ought to be good. And Romanists would tell the same story of their episcopate above episcopacy, were it not their fashion to break the necks of their people and converts in order to make sure of the comfortable fitting of their yoke.

Physician, heal thyself, is the retort of these perverted brethren;—have you not "too much episcopacy" in your own vaunted Church? A rather delicate query. But I will endeavor to say a few words on the subject.

For these ten or a dozen years, perhaps a little more, I have suspected that our Church was improving in the tenet of episcopacy, out of all proportion to her improvement in the comprehensive principles of Churchmanship. We had the three orders, the true and only commission; which others had not. This fact became somehow more visible to greater numbers than it was before. But what the commission was for, what the benefit was beyond the commission itself, was a point which scarcely any wished to understand. The Rev. A. B., with the commission, preached well, and prayed as well as the Prayer-book allowed, and much better at *extempore* prayer meetings; but the Rev. C. D., without the commission, outdid him beyond measure, whether in the pulpit, the desk, or the lecture-room: *cui bono*, then, the commission? Why—it *was* the commission; and there ended both the logic and the Churchmanship. This, however, was *too much Episcopacy*, without more; as the Rev. Mr. Barnes rather unceremoniously told them; rather too sweepingly likewise, not fully understanding the matter himself. And accordingly, since that vinegar touched their teeth, they have been retrograding downwards, backing in the Church, without backing *out* of it: commission or no-commission is no longer the point; *Tros Tyriusve . . - in nullo discrimine agetur;* "we are all federalists and all republicans." Such is the present phase of this manifestation of too much episcopacy; such is the temper of its ranks. But, lest they should be in the equivocal condition of "the soldier tired of war's alarms," they have sounded for the onslaught upon Highchurchmen, their own brethren, in behalf of their *dearer* brethren of other households, and with the war-cries, "No Pusey," "No Oxford!" Several pious newspapers are devoted to their cause out and out, while the "Snarleyyow" manœuvres in defence of the flanks, doing thereby more service than they will ever pay it for. Powder enough they have, and brimstone enough to make more; and as they seldom fire bullets, they may be said to abound in ammunition.

While this *mania* for episcopacy, even without Churchmanship, was in the full torrent, our Church became "possessed" with it, and must imitate the ancient Church in *multiplying* bishops; forgetting how many of these were mere *chorepiscopi*, with greatly diminished powers; and how constantly the bishops with full power were quarrelling in one way or other, but always with genuine episcopal spite. And now are we not beginning to reap the fruits of the temerity we hallowed with the name of thorough-going principle? Do we not begin to feel the old burden of "too much episcopacy?" Not a Liliput within our borders but must have its bishop; and our Church makes him as large as the most important of the Brobdignagdian diocesans; with as commanding a voice in the House of Bishops, and more so if he understand how to improve advantages; while in the other House, Brobdignag has no countervailing protection, but is even there overmatched by deputies from Liliput. The renowned Gulliver himself never discovered the two races intermixed; all in each community were Liliputians, or all Brobdignagdians; and so each was as quiet as other communities, having only the endurable broils and squabbles of like against like; which was paradise compared with what the two would have been if packed together in the pen of equal rights and no discrimination. Not a bishop in our sapling or stunted dioceses ought to have a *vote* in the House of Bishops; though they ought all to have a seat there, that they may learn wisdom; and be allowed to talk there likewise, that they may communicate whatever wisdom they have acquired. Nor should an Assistant Bishop have a vote. When our Lord imposed on the Bishops of Connecticut, Maryland and Virginia, with some 300 clergy, the duty of protecting His truth and His Church, in this branch of it, did He neutralize, or empower man to neutralize, their responsibility, by giving an equal function to the Bishops, say, of Arkansas, and Delaware, and Louisiana, with 22 clergy for the whole three? Do not the large dioceses cast away a *divine trust*, in conceding thus to very little ones? Christian common sense and ecclesiastical common sense give the plain and unequivocal answer. And if any object, that a bishop is a bishop, whether at Eugubium or Rome, I reply—true, for orders and diocesan jurisdiction, but not for the government of a whole branch of the Church. And whoever goes for more than this, goes for *too much episcopacy*. Or, if an appeal be made to some ancient practices, where the bishops operated in masses, or something like it, I name the other fact that the people also could and did operate in masses, and correct the errors or the tyranny of bishops: and I ask,—now, when the people are refined down from the mass system to the representative system, though not yet duly carried out, why should the bishops retain the crude and destructive power of a mass, and not be compelled to act through a representation by those, or those principally, who already represent the most important portions of their common Church? While we were endeavoring to obtain the episcopate, and during our (very long) noviciate in Church affairs after it was obtained, it was natural, approved of God and men, that we should make the very most of both the office and the individuals holding it: bishops had been bugbears to the dissenters in this land, and to not a few called Churchmen; and the first few of them were scarcer than diamonds, *raræ aves*, and valued accordingly.—But now, the whole fond appreciation is gone, and none need "put them in mind that they are but men;" *sponte fecerunt*. The prolific House has increased abundantly; and, lest we should have the reproach of "too much episcopacy," it is high time to inhibit them from acting in the mass. While there remains mass action with them, it must sooner or later be expected elsewhere.

The immortal Gulliver, we are told, fell asleep once where he suspected not the presence of enemies, and, though a man of stature and of thew and sinews, was bound down to the ground by the innumerable threads and pins of innumerable Liliputians; and when he awoke, he became aware that his helpless expostulation went for nothing against the unappeasable fuming of the small creatures who had got him in their power. Poor fellow! they were not children of Adam: he was among beings of a different kind, and calibre too, who were literally too many for him; and how naturally must he have exclaimed, "Too much Liliput!"—But the story is apocryphal; and I would not erect an antetype on a baseless type. Had a friend of the "one blood" and as sturdy as himself discovered his misfortune, he might have fared better.

The multiplication of bishops, with equal power, though largely unequal positions, some of these being very diminutive, cannot but have a bad effect on our ecclesiastical judicature, more especially that of a general bearing. Bishops ought to have an ample and weighty responsibility, if they are expected to *feel*, duly and profitably, how immensely responsible many of their functions are. Give a diocesan half a dozen presbyters, or half a score, or even a score; and, if he be a modest man, he finds little occasion in the state of things about him to magnify his office; or, if he be vain, he may become an intolerant and intolerable little pope: and neither of these can adequately comprehend the real yet unassuming dignity of a shepherd of shepherds. Particularly can neither of them be expected to sustain with entire correctness the unaccustomed but all-important function of a judge; avoiding talk as he would avoid blazing brimstone, strictly *uncommunicative* with those about him, whether friends or foes, and unaffected by the narrow views of the introversion of a self-absorbed mind: and without these qualifications—before God and honest men he is *no* judge; nor can a bishop in a narrow sphere, and of scanty official experience, assume them when they may be required. Some of our parish clergy have nearly as large, and a few a larger cure of souls than several of our bishops; the former, too, having the proximate relation to them, and the latter only the secondary. A glance at the number of communicants in some of the dioceses and parishes will prove this.

Dioceses. New Hampshire, **500**; Delaware, **538**; Georgia, **700**; Alabama, **349**; Louisiana, **331**; Tennessee, **462** reported, **650** by estimate; Kentucky, **565**; Illinois, **710**.

Parishes, from Journals within my reach. *Boston*, Trinity, **370**; St. Paul's, **370**. *New Haven*, Trinity, **810**. *Hartford*, Christ Church **385**. *New York*, Trinity, **800**; St. George's, **463**; St. Thomas's, **415**;* Ascension, **420**. *Brooklyn*, St. Ann's, **380**. *Philadelphia*, Christ Church, **380**; St. Paul's, **500**; Grace, **585**; Epiphany, **606**. *Baltimore*, St. Paul's, **378**; St. Peter's, **316**. *Charleston*, St. Philip's, **420**; St. Michael's, **318**. Over **200** communicants in a parish is common enough.

To a thoughtful Churchman these statistics, though few, cannot but present matter for grave consideration. The solemn question they present is—not perhaps, have we too many bishops—but, have we not "too much episcopacy?" Where bishops are required to foster infant dioceses, and to govern them, and others more advanced, there let the Church grant them, with all requisite prudence. But why should they, with no more opportunity for experience than have not a few of our rectors, and in retired positions with not a tenth part of it, have more authority than these latter in the Church at large, and over the character, the usefulness, and the happiness of their more widely and more intensely occupied episcopal brethren, whose purposes and proceedings they may not appreciate, and in dioceses where the prevalence or the very efforts of inexperience over experience may produce a havoc that will not be remedied in the next generation? Doubtless there may be exceptions, whether in the smaller or the larger dioceses, but I speak only of the general rule; as also of the pious rule, not to expect the divine blessing where means are not faithfully employed to the uttermost of our power. No one questions that the class of bishops referred to discharge their share of the cure of souls with all fidelity; but they have not enough of the burden to give them the *experient* knowledge and sense of their responsible function; so that, when they come to the bench, they bring only presbyter minds with the episcopal commission.

Nor let it be forgotten that this class of bishops will keep down the others, more or less completely, to their own standard; possibly a majority of the House, and so weaken the whole episcopal fabric of the Church. The results, part of them, will appear in some of the doings or attempts of the General Convention; the House of Deputies being the only practical check and support, when there is "too much episcopacy" in the other branch. The more glaring results will force themselves into notice when the attenuated episcopal body take their places on the judgment seat. Not one of our present bench, I believe, has been a civil judge; not one of them takes a judicial oath, binding him to administer according to pure law and strict legal evidence, not substituting for that the varying and undefined impulses of a mere blunt and untutored honesty, almost always perverted by some form of honest prejudice; only a few of them have a large diocesan experience, to prepare them for action in the vastly larger sphere in which their influence will there be felt; the rest being somewhat like justices of the peace sitting on the tribunal of the Supreme Court. "I am not mad, but speak forth the words of truth and soberness:" *he* is demented who looks on men as more than men.

How long a period it may take to rectify this whole error, and reduce our *too-much-episcopacy* to a reasonable measure *and weight*, I know not. But of these too points I am firmly persuaded: 1. In the present state of our Church, it is gross injustice to allow bishops to be presenters as well as judges, the "receivers" necessarily of gossip, scandal, venom, falsehood, and "all uncharitableness," even though they "sift" it, or imagine they do so: it is a burning shame for a bishop to LISTEN to loose evil report against a brother bishop—to LISTEN to it; and it is a consuming fire to have the order pre-inclined a feather's weight to sustain presenters of their own fraternity. And 2: in any state of our Church, it is and will be criminal infatuation to consign a bishop to a single Episcopal Court without appeal. The thing cannot last. The overscrewing will snap the screw.

NIMIS.

* As reported in an old journal; there being this year no report. St. Bartholomew's is reported this year to have 409 communicants.—*Ed. Churchman.*

For the Churchman.

Smuggling Bibles.

Mr. Editor,—In the January number of the American Bible Society's Record of Correspondence, is a letter from a "Papal Country," of which the following is a summary:—Spanish Testaments were sent by the Agent in this city to the author, for sale. Upon their arrival, the proper authorities refused their entry through the custom house, because the law did not authorise the importation of *that translation* of the Bible. After trying in vain to procure their admission—contrary to the law—he thus writes:—"But it was all of no avail; and rather than lose the good I had anticipated from the sowing of this precious seed, I determined to introduce the work *surreptitiously, which I have done*, though at a great expense, and have had the pleasure of distributing and selling nearly all of them."

Did these New Testaments contain this passage: "Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation?" Does the venerable Dr. Milnor, one of the former secretaries, sanction this proceeding? or, those highly respectable men who are managers send this announcement forth as having their approval? What! smuggle Bibles, and then boast of it, and send the proceeds of the sales of such Bibles to the treasury of the American Bible Society! "Tell it not in Gath."

F. M.

For the Churchman.

The Late Episcopal Court.

Mr. Editor,—Since your paper, aided by two or three others, has taken ground against the decision of the late Episcopal Court, our our Low Church newspapers have been uttering voice after voice of whining objurgation about your resisting lawful authority and the divine prerogative of bishops; obtesting, with piteous and unpitying exultation, that High Churchmen can rebel when it suits their purpose. As always, these canters know nothing but themselves, and cannot for the life of them comprehend any more elevated resistance of men in office than their own factious and paltry gainsaying constantly hurled against their superiors. Our High Churhmen, as a body, (nor do I remember just now an individual exception,) have never proclaimed the doctrine of passive obedience. They have always spoken their minds—yet with a decorum which their opponents have mistaken for (when they do submit at all) cringing like their own—of Episcopal charges, addresses, measures, &c., dealing frankly, "not as men-pleasers," though as "remembering them that have the rule over them."

Between the years **1826** and **1829**, there was a noble example of a decided and effectual stand taken by High Churchmen against a proposed measure having the most eminent and unequivocal Episcopal sanction and urgent influence. In the General Convention of the former year, the House of Bishops passed resolutions for abridging the Psalms and Lessons, and enforcing the use of the ante-communion by substituting a more imperative rubric, and for some other alterations in the Prayer-book. They were introduced by Bishop Hobart, were known to be a darling project of his, and passed the House of Bishops unanimously; that fact being proclaimed on their face, and as sent to the other House. In the action of the House of Deputies, the entire negative vote, with perhaps one or two exceptions, was from High Churchmen; while the Low Church, probably to a man, went in favor of the measure, and, in conjunction with the balance of the High Church, carried it. The proposal involving an alteration of the Prayer-book, it was laid over for final action to the ensuing General Convention. And in those three years it was defeated, mainly, entirely, by High Church efforts; and so thoroughly and effectually, that, before the three years expired, it was understood that Bishop Hobart himself had reluctantly abandoned it, and would have the go-by given it in the House in which it originated: which he did, and the House of Deputies concurred the very same day in "dismissing" the project. Nor has it re-appeared. Nor has the Church desired that it should.

Now, here was a proposal as eminently Episcopal as the majestic name of Hobart, and an unanimous House of Bishops with the honored White for their president, could make it; and it was defeated by High Churchmen, palpably, openly, beyond question; it could never have been defeated without them. The Low Church in the Convention of **1826** went for it; and some persons imagined there was a secret predestination connected with the new book of Hymns adopted at that time, which restricted their free-agency and that of their adherents. Some of the latter did recoil from the rubric that would enforce more stringently the ante-communion; but, as a party, the proposed rubric gave them no more uneasiness or sense of obligation than the old one, or rubrics in general: so that, with certain exceptions, the predestination was taking its course, and nothing but High Church *independence* saved the Church from the disaster, inconsiderately projected and fostered by her bishops, of tampering with the Liturgy. As indeed the three years rolled on, this noble independence overpowered the earth-born predestination, as it won the manly but gentle Hobart, though without changing his opinion; and when the Convention of **1829** assembled, nothing was required to complete the good work but the verdict of "natural death."

With this wholesome and intangible case before them, let the pious-prating press be silent, and neither condemn their brethren for acting out consistently their conservative principles, whether the opponents be laymen, clergy, or bishops, nor pretend to a submission to authority which in itself they abhor from the bottom of their souls. Had the finding of the late Court been different, they would have done as little to magnify the members of it, as they have since the Episcopal voice absolved the General Seminary; and just as they still insist on making a victim of that Institution, would they have persevered in immolating the Bishop of New York. Self-will and obstinacy are integral elements of their *religion*. They are out of their nature in attempting to compass the idea, or to give it utterance, of the rightful claim of authority, which enters not their head or their heart, nor is found in their shibboleth. Upon the sound, manly, independent HIGH CHURCHMAN, their promptings and their goadings are innocuous.

PHILO-ZENITH.

For the Churchman.

Tracts for the Seasons.

NO. V.

The fundamental Christian duty of *renouncing the world*, clearly enjoined in Holy Scripture, and solemnly assumed in baptism, is a seasonable subject of consideration. It may be regarded in reference to both the *pursuits* and the *pleasures* of the world. Touching the former, it relates to the *views with* which, and the *manner in* which, they are prosecuted.

It is a truth, often pressed upon us with great earnestness in Holy Scripture, which daily observation confirms, and of which experience frequently brings home to our minds the most affecting conviction, that all that appertains to this world is of transient, short, and uncertain duration. Its wealth is soon torn from its possessors, or they from it. Its enjoyments are a tinsel soon tarnished. Its honors are a breath which to-day is, and to-morrow is withdrawn forever. The present life is but a span of our existence. *This* is destined eternally to survive this world, and all its possessions, enjoyments, and honors. Our real interests lie in an endless futurity, which is to open upon us at the moment that our present life is closed; and this event—all well know—may at any time be *instant*, with no gradation and no warning of approach. Such considerations should always be present to the Christian's mind, and maintain a perpetually controlling influence over all his worldly cares and occupations.

Reason and common prudence unite with his covenant-obligations, to press home to the Christian's heart the guilt and danger of suffering these truths to be forgotten, or but lightly heeded; of imprisoning his thoughts and views to this transitory state; of letting temporal concerns engage that supreme attention and devotion which should be given only to his spiritual and eternal interests; and of cherishing such a regard for the riches, pleasures, distinctions, and honors of the world, as to give them more of care and labor than are bestowed on the honors, joys, and glories, prepared for the faithful in a better and an enduring state. Thus is degradation brought upon a rational, responsible, and immortal being. Thus is the way surely opened to the most bitter disappointment and mortification. Thus are forfeited the best and most satisfying enjoyments of an intelligent, moral, and spiritual nature. Thus is incurred the guilt of ingratitude to God, and of wilful breach of that evangelical covenant which binds every baptised person to the love of God *above all things*, and the affectionate devotion to Him of all the heart, all the mind, all the soul, and all the strength.

True: the honest, virtuous, and useful pursuits of life it is right, and a Christian duty, to prosecute with all industry and fidelity. The possessions, distinctions, and honors which await them it is proper to seek and enjoy. But these should never be rated above their due value, or be allowed to come in competition with spiritual and eternal interests. To *these* the Christian's main regards should ever be extended; and all his thoughts, cares, and efforts, relating to the present time, be brought and kept in strict subordination to them. He is guilty of that service of mammon which Christ declares to be at utter variance with the service of God, and therefore with the promised blessings of that service here and hereafter, when he suffers this world, and the things thereof, to alienate his mind from the affections and duties of true evangelical piety, or to make these subordinate to *the world*.

Again. It has pleased our Heavenly Father to create us social beings, depending upon each other for no small share of our happiness, and bound together by the strong influence of common wants and feelings. He has seen fit, in determining the proper order of society, to divide the good things of this life in unequal portions. He teaches us in His Holy Word, that He thus designs to make the more favored in this world's blessings His agents in extending to others the benefits to which those blessings may be rendered conducive. This consideration should have a controlling influence over the views with which the pursuits of the world are followed. The Christian should regard himself as entrusted with whatever share of wealth may fall to him, not only for his own advantage, but also for the good of his fellow men; and should carefully remember that his responsibility for promoting the good of others, AT THE GREAT DAY OF FINAL ACCOUNT, will be in proportion to the *means of doing good* which it may have pleased God to afford him. *Has he, or has he not* been faithful to his TRUST? will then be the searching question put to him.

The promotion of the welfare of others, then, and not merely his personal ease, comfort, and enjoyment, should be constantly in the Christian's view in his application to the means of getting wealth, and in the use of it when obtained. This is required of him by THE GREAT LORD AND PROPRIETOR of all things, Whose is the silver and the gold, Who gives them to us of His own good pleasure, and deprives us of them when He lists.

Hence let Christians learn *how only* they can expect a blessing on their possessions, and their tending to their ultimate and substantial happiness and enjoyment. And let them remember that this is a lesson not only of *kind* but of *degree*. They are *debtors to God*, in an obligation *proportioned to their means*. HE cannot be deceived. Human claims may be shoved by on specious pretences. Not so *the claims of God*. Returns to Him, in works of piety and charity, must be *willing*, *cheerful*, and *liberal in both will and deed*, or they will not be accepted. *He*, of course, knows every one's *ability*; and if there fail due proportion in his *deeds*, GOD KNOWETH.

Various are the means by which the sacred obligations thus enforced may be discharged, the wise and benign order of Providence thus illustrated fulfilled, and our wealth, in whatever degree possessed, rendered contributive to HIS kind and benevolent purposes. It may relieve the accumulated physical distresses of poverty and misfortune. It may give energy and increasing usefulness to those institutions and operations of the Church which have in view the advancement, through various channels, of the great interests of the Gospel, and the spiritual and eternal welfare of our fellow men. It may go to the promotion of God's glory, and of man's individual and social interests and happiness, by proper measures for promoting intellectual culture and improvement.

By attention to these several spheres of usefulness, in a degree proportioned to their value and importance, the Christian, in his worldly pursuits, and the enjoyment of his worldly possessions, should rise far above merely personal and selfish regards, and seek to invest his share of the good things of this life with its highest value, and make it conducive to its most important ends, and thus expressive of his bounden gratitude to the Great and Good Being from Whom it is derived.

The Christian should keep a jealous eye not only on *the views with which*, but also *the manner in which*, he prosecutes the pursuits of the world. The Saviour's golden rule, Whatsoever ye would that men should do to you, even so do to them, should be never out of mind. All his engagements in secular business should be brought to this test. In all his dealings with his fellow men, he should ask, what, under similar circumstances, he would be justified in expecting from them.

This rule presents in their true character all those arts of evasion and deception which enter so extensively into the business of the world. Alas! *so extensively indeed!* So commonly that there is danger of their real character being overlooked, and of what, in the pure morals of the Gospel, is nothing short of dishonesty and fraud, being regarded as but a prudent and justifiable secret or art of trade. God sees not as man sees. The rules, holy, just, and good, by which He determines the character of human actions, provide alike for His glory, and the equal benefit of all men. But man has sought out many inventions to shake himself loose from the operation of these rules. Are there not current many violations of them, the enormity of which is forgotten in their frequency? Is there not often evasion, to the dreadful extent of perjury, in professed compliance with the restrictions imposed by law on the pursuits of trade? And who can number the practised arts of concealment and circumvention, whereby advantage is taken of ignorance, simplicity, unwariness, or necessity? Here, too, should be noticed the *hard and rigorous dealings* which take advantage of the needs of others; and the *closeness and selfishness*, which, springing from insensibility to the wants and comforts of fellow men, steel the heart against sympathy and benevolence, and estrange the man from acts of kindness and mercy.

It is an essential part of the Christian's renunciation of the world, that he carefully avoid all such unchristian engagement in its pursuits, and carefully cherish the evangelical graces, affections, and virtues, which are the only effectual security against them.

This renunciation has also a most important and extensive application to the *pleasures* of the world.

The temporal blessings of Divine Providence were given for our use and enjoyment. The various sources of earthly gratification so liberally opened to us by our Heavenly Parent, were not designed merely as so many calls to mortification and self-denial. Social intercourse offers pleasures of an eminently pure and exalted character. Thankful use of the means of enjoyment afforded us, not only comports with our Christian profession, but is a suitable expression of gratitude to Him from Whose bounty they are derived. It should never fail, however, to be under the control and regulation of sound Christian views, of strict moderation, and of a most jealous exclusion of all those pleasures which are sinful or dangerous in their character.

All the views of the transitoriness and uncertainty of what relates to this world, which should govern our engagement in its pursuits, should also be present with us in its pleasures. They are but temporary. They are insufficient for the full measure of the desires and capacities of a rational and immortal spirit. They are infinitely inferior to the pleasures which are in reserve for the faithful in a better world. There are, too, that are called pleasures, which sink man beneath his nature; which ally him to the inferior animals whose only enjoyments are those of sense, and whose whole existence is limited to the present time; and which place him in open rebellion against his God—those guilty pleasures, which, governed by no other rule than the enjoyment of the moment, and disdaining the wholesome restraints which the pure and holy law of God imposes, run out into the sinful extravagances of dissipation and profligacy.

The guilt of these unhallowed pleasures is not confined to the *confirmed habit* of their indulgence. The law of God is directed against sin in itself, and not merely the degree in which it may be committed. Every act of it is guilt. It is to be feared that there are not a few who, scrupulously abstaining from vicious *habits*, are yet mournfully insensible to the guilt of occasional departures from the pure and holy requisitions of the Gospel. A cover is sought for this in the plea of social enjoyment and innocent festivity; the arbitrary will of man veils it with its approbation or indifference; the deadening influence of wicked custom on the religious sensibilities removes all just appreciation of its real character. But that character is indelibly stamped upon it by the pure and holy law of God. That law should be ever in the Christian's mind, and every act of worldly enjoyment be tested by its purity and holiness. Every violation of these is an offence against our Heavenly Father, and tends naturally to the downward course of sin, shame, and misery. The Christian should carefully beware, and constantly look to God, in the faithful and devout use of the appointed means, for grace that he may effectually do so, lest he seek pleasure where his religion would repress the search, and where it warns him that only the guilt and danger of sin can be found.

But even where sin does not attach to the *kind*, it may to the *degree* of worldly pleasure.

There is an enjoyment of the world, to which it were an unmerited reproach upon our religion to represent it as hostile. But equally unjust to that religion is it to keep out of view, as binding rules of principle and practice, of the estimate of duty, and of the discharge of it, its precepts of being not conformed to this world, of setting not our affections on things on the earth, of not being lovers of pleasures more than lovers of God, and of avoiding that carnal mind which is enmity against God. All our participation in the enjoyments of the world must be in strict subservience to these principles and precepts. The true faith of the Gospel must be deeply rooted in our hearts; habits of piety cultivated; the means of grace appointed in the Church constantly and devoutly used; the pleasures of religion mainly prized and chiefly sought; and the service of God, in all things, made our supreme care; or worldly pleasures cannot be safely pursued.

Seek ye *first*—is the great precept that must qualify and control all that we have to do with the world—Seek ye *first* the kingdom of God, and the righteousness thereof. The enjoyments of the world are never proper or safe, unless the Christian has a paramount affection for those which are infinitely purer and better. If this is suffered to decline, and give place to the value set on temporal pleasure, and to the care and effort bestowed upon it, consistency is forfeited, the Christian becomes a lover of pleasure more than a lover of God, and his baptism lades him with the heavy guilt of a broken covenant.

Surely the Christian should often pause in the midst of his worldly enjoyments, and ask whether he is not going too far, whether his religious impressions are not wearing away, whether his regard for religious duty is not yielding, and whether his pious sensibilities are not becoming weaker. If he finds that these first encroachments of guilt and danger are making, let him check himself at once, and at any sacrifice flee the evil. He may rest assured that under such circumstances, the only safety is in flight.

Let him, in order to his perpetual security, often retire for holy reading, self-examination, meditation, and prayer. Let him, with all diligence, and in the exercise of the true faith of the Gospel, apply to the constituted means of that grace of the Holy Spirit whereby alone he can resist and overcome the enemies and hinderances of his salvation. In self-denial, abstinence, and fasting, let him seek, by God's blessing, to gain the mastery over the dispositions, affections, and desires, which threaten to bring him under the dangerous and destructive influence of this wicked world. Thus may he humbly hope to live above the world, to be kept from the evil of it, to experience the purest enjoyment of it, and carried safely through all its snares and trials, to be brought at last, by the grace of God through Jesus Christ, to that better world, where pure, perfect, and eternal happiness awaits the faithful Christian.

B. T. O.

For the Churchman.

The Standing Committee.

Mr. Editor,—In common, I trust, with our Church at large, I feel indebted to the learned and intelligent sub-committee of the Standing Committee of this Diocese, for the very able report which the said Standing Committee has recently adopted, and spread before the Church. It is an earnest of great good when such laymen give to ecclesiastical subjects the bent of their vigorous, enlightened, and soundly Christian minds. I feel compelled, however, though doing it with all respect and diffidence, to dissent from one of the arguments. It is indeed not essential to the issue; but as it involves *important principle*, I will take the liberty of troubling your readers with a word or two respecting it.

The portion of the Report to which I refer is the following from page 9:—

"In addition to this cumulative evidence of the legislative interpretation of its own provisions, we have now before us, what may well be considered as a *judicial exposition*, to the same intent, deliberately given by the *Episcopal Court*, the effect of whose sentence is now under consideration. The official sentence concludes with an order that this sentence required by said Canon, (Canon III. of 1844,) be communicated by the presiding Bishop, under his hand and seal, to the Ecclesiastical authority of every Diocese of this Church. In pursuance thereof, we have now before us the official copy of the sentence, addressed by the President of the Court, to the Secretary of this Committee, in these words: 'In obedience to Canon III. of 1844, I enclose you the sentence of the Court of Bishops, &c., and *request that you will lay the same before the Standing Committee* of the Diocese of New York, *in order that the* promulgation of the *said sentence* may be *duly* made as early as practicable.'

"The irresistible inference from this, must be, that in the view of this sentence and notice, *as understood by the Court* the Standing Committee of New York, under the suspension of its Bishop, has become the regularly constituted "Ecclesiastical authority" of this Diocese."

The first two instances of italicizing in the first paragraph of the above extract, and the instance in the second paragraph, are by myself.

The *principle* with which I think the above argument is at variance is, that there is in our Church *no permanent judiciary*, and *no permanent judicial officer*. When occasion calls for a Court for the trial of a Bishop, one is formed out of such Bishops, not less than seven, as shall attend after canonical notice to all the Bishops. On their organization as such, there is a Court in existence, on their final adjournment, there is no Court in our Church. Except for the purpose of sending the notice for the meeting of the Court, and other canonical preliminary documents, the Presiding Bishop of the House of Bishops has no other connection with the matter than any other Bishop who may attend. He may, or may not be the President of the Court as to the attending Bishops may seem best. As Senior Bishop, or Presiding Bishop, he holds no special judicial character. The President of the Court loses his judicial character, as does every other member, on the adjournment of the Court. What he does afterwards, though by order of the Court, is in no sense "a judicial" act. The clerk or assistant clerk of the Court would be as competent to do it, if empowered by the Court when in session.

In the late instance, the Court, after passing sentence, and before adjourning, ordered as follows:—"that the notice of this sentence required by said Canon be communicated by the Presiding Bishop, under his hand and seal, to the ecclesiastical authority of every diocese of this Church."

This much *the Court* did; not determining who constituted the ecclesiastical authority of the diocese of New York.

After the adjournment of the Court, and consequent cessation of the judicial character of all its members, the Bishop of Illinois, who had presided over it, sent, agreeably to the directions of the Court, a copy of the sentence to the *Standing Committee* of New York, in order that the promulgation of the sentence might be *duly made*. This *due making* is required by the Canon to be by the *Ecclesiastical Authority* of the Diocese. Therefore *the Bishop of Illinois* thinks the Standing Committee to be the *Ecclesiastical Authority*. But he is not the *Court;* and the Court has expressed no opinion in the matter. The instant the Court adjourned, he ceased to sustain a judicial character. His opinion, therefore, is in no sense a *judicial* opinion.

I trust, Mr. Editor, it is not without reason that I respectfully demur touching the propriety of the Standing Committee applying to the opinion of the Bishop of Illinois the expressions, "*judicial exposition* deliberately given by the *Episcopal Court;*" and, "the view of this sentence and notice, *as understood by the Court.*"

RECTUS.

For the Churchman.

Mr. Editor,—Your readers are under lasting obligations to your able correspondent "Y." for his just and not too severe remarks on G. P. Marsh's "Oration." The flood of bombast and attenuated nonsense, introduced by the class of writers, terming themselves *Transcendentalists*, will tend to spoil the whole current of our literature, degrade the public taste, and vitiate the source of our most lasting enjoyment.

I am no enemy to a due proportion of national glorification, but have yet to find out that such fulsome trash, as these annual Puritan orations are, ever can add one *iota* to the honor, the dignity or the welfare of the Republic. An individual requires to have his weaknesses pointed out and his foibles marked, ere he can know or feel himself to be what he is: a people more so, and the recurrence of these "*Marshisms*" are only useful in unfitting the nation for the sterner duties of self-reliance in

the hour of danger, when energy alone can aid. We are not a parcel of school-boys, but a congregation of men, feeling the position our country has a right to assume, and should reject with unanimity the offerings of a spurious incense, fit only for such an era as graced France during the "reign of Reason" and her degraded worshippers. The Managers of the New England Society requested, we are told, the publication of this "Oration:" we hope they indemnified the publisher. Yours respectfully,

Feb. 10, 1845. ROBERT COURT.

The Churchman.

New York: Saturday, February 22, 1845.

☞ **The Churchman, Volume XV.**—The fifteenth volume of the Churchman will commence on the 9th of March next. All who are three years in arrears will be discontinued for *non-payment*.

GRATIS PAPERS.—Many who have received the Churchman *gratis* heretofore, will be discontinued. The same number of gratis copies will be issued, but will be sent to other individuals.

"Tractarianism."

There is no one of the English prelates whom we have been more accustomed to admire for his learning, ability, sound judgment, energy, and Christian fearlessness, than Dr. Phillpotts, Lord Bishop of Exeter. For consistency, boldness, and straightforwardness in upholding principles on which he conceives the welfare and advancement of the Church to depend, he is perhaps superior to any of his Episcopal brethren. There is no one of them whose voice is so sure to be heard in the House of Lords on any measure in which the spiritual interests of the country are likely to be concerned, and he is said to be the only one whom Lord Brougham fears in debate. His Lordship is generally considered a "Tractarian," of the first water, and our readers will no doubt be pleased to have his own views of that term, as contained in the following extract from a letter of his, dated December 26, read at a parish meeting in his diocese:—

"If it be applied to those only who are seeking to assimilate our reformed Church to the corrupt Church of Rome, who ostentatiously adopt external signs and forms not commanded by our Church, who speak with affected or suspicious tenderness of the corruptions of Rome, who renounce the title of Protestants—above all, who decry our own Reformation, and disparage the labors of those holy men who, by God's mercy (using even the vices of princes and statesmen as instruments of His glory,) were enabled to effect it, Tractarians such as these, or by whatever other name they might be called, have in me an avowed and most uncompromising opponent. But I must add, that I am very sorry to observe the too frequent application of that nickname to some of the best and soundest divines among us —to those who faithfully preach the whole gospel, and all the parts of it, in their due proportion—especially the necessity of the use of the sacraments to salvation, the new birth given unto us by God in baptism, the actual communication of the body and blood of Christ (with all the inestimable benefits of His passion,) to the soul of every faithful receiver of the Lord's supper, the privileges of the Church, which is Christ's body, the sinfulness of violating the unity of that Church, the apostolic succession of its ministry, the want of any covenanted promise of salvation to those who have never been "added to the Church" or have renounced its communion. I avow, that if these men are designated by the name of "Tractarians," I desire to take my part with them in this world, and (I trust in God's mercy) in the world to come. Among them, if they were now alive, would be all the real reformers and soundest doctors of our Church from the time of the Reformation; such as Cranmer (and those who were joined with him in compiling the Homilies,) Jewell, Hooker, Hall, Pearson, Barrow, Jeremy Taylor, Beveridge, Waterland."

We take the above from the Banner of the Cross, who is laudably solicitous that the distinction pointed out by the Bishop of Exeter should be recognised. It certainly ought to be recognised, since the two classes have points of difference and ought not to be confounded when it is the wish of either, and much more of both, to be distinct. But if High Churchmen, after the heart of Dr. Phillpotts, wish by this means to get rid of the nicknames *Tractarians, Puseyites, Romanizers,* &c. by appropriating them to others more worthy of them than themselves, we think they will be disappointed; for these names are coined and applied by Dissenters and Low Churchmen, in whose sight the distinctions which are mountains in the eyes of the Bishop of Exeter, are very molehills. The doctrines which offend *them* and which *they* regard as concentrating the quintessence of all the abominations of Popery, are precisely those on which the Bishop of Exeter has planted himself, and which he justly says are the principles of the Church and of all her greatest doctors since (and he might have added before) the Reformation. These men call themselves "Evangelical Protestants," and their positive doctrine is found neither in the XXXIX Articles nor the Westminster Confession, but is a fugitive oral-traditionary system, embodied (if anywhere) in the "CHRIST alone Exalted" of Tobias Crisp, and the Charge on Justification by Bishop McIlvaine, and quite as clearly in the following inimitable verses of the rev. and honorable Baptist W. Noel, which we take from a congenial depository "The Episcopal Protestant" of Jan. 30th and Feb. 6th:—

"Since priestcraft rears again its hideous crest,
And men blaspheme the martyrs they detest,
Be your's the task to cleave the monster down,
And tear away its momentary crown,
Proclaim in Europe's ear with thundering tone,
That Evangelical Protestants are one,
Live but for Christ, exalt the Church's King,
His laws maintain, his love and goodness sing.
Thus let the glory of the Church appear,
The Church of saints, of brethren tried and dear,
Who love their Lord and live to spread his fame,
Whate'er their country, language, sect or name.
And tell the world that Church which truth has lost,
And faith whate'er antiquity it boast,
Building for sinners refuges for lies,
Is an apostate, and no Church of his."

And again;

"Though therefore, the proud may assail us,
With the doctrine of Heathens and Turks,
Though Anglican Catholics tell us,
We are justified partly by works,
Till death from our warfare release us,
Free grace let us loudly proclaim,
We are rescued by trusting in Jesus,
We are saved by the blood of the Lamb."

In the estimation of these "Evangelical Protestants" the doctrine of the Bishop of Exeter is *priestcraft, a refuge of lies,* and every Church and every man is *apostate,* who makes obedience to the law of GOD a condition of justification. The war now raging in the Church is in truth a war of expulsion between this demoralizing, strife-begetting system, and the principles which are declared by the Bishop of Exeter to be distinctive of the Church. The two systems cannot dwell together in peace; the one must eventually exterminate the other; and as the struggle is now fiercer than it has ever been before, so the most unscrupulous means are now used by that party which has no expectation of being justified by its works.

Now *in comparison* with the sentiments of these "Evangelical Protestants," the differences on which the Bishop of Exeter lays stress as between those whom he regards (and justly) as sound Churchmen, and those whom *he* regards as "Tractarians" appear to us to be of small account; and most assuredly they are of no account in the eye of the said Evangelical Protestants themselves. Mr. Baptist Noel calls both the one and the other Anglo-Catholics, and classes their doctrines with that of Heathens and Turks. And so in their hearts do all "Evangelical Protestants." And we warn High Churchmen in this country against so far following the Bishop of Exeter's trumpet as to unite in the onslaught against those whom *he* accounts "Tractarians." It is well to point out, as the Banner of the Cross does, their distinctive views, but to abuse them as Papists, and to treat them as disaffected and dishonest members of our Church is no better than to play into the hands of "Evangelical Protestants," and to give them weapons (which they only wait, and perhaps need not wait long, the opportunity to use) wherewith they may cut off our own heads. They think no better of, or to speak more accurately, they feel no less unkindly towards High Churchmen proper than towards "Tractarians" proper; and nothing pleases them more than to see the former further *their* insane schemes by uniting with them in assaults upon the latter.

A review of the History of our Church in the United States would show, we apprehend, this remarkable difference between the High and Low Church parties; that whereas the former while united on fundamental principles, has been ever ready to divide on subordinate points, and give the latter, on such points, a portion of its strength; the latter with no other bond of union than a feeling of opposition to High Churchmen has yet been united on all points to which that opposition has been directed. In this way the Low Church party has been steadily aggressive, and though always too weak to carry by itself any point, has yet carried every point by means of High Churchmen. We have no wish to open old sores by detailed recapitulations; but we shall venture to ask who have fastened upon us the accidental rule by which the Senior Bishop is made the Presiding Bishop of the Church? A rule which by the exclusion of the two Bishops Onderdonk and the precarious life of Bishop Brownell, leaves but one valued name to prevent Bishops *Meade, Hopkins, Smith and McIlvaine* from succeeding in unbroken order to the station now filled by Bishop Chase. Who put into the Episcopate the Rev. Alfred Lee whose papers for Deacons' orders were scarcely ten years since before the Standing Committee of the Diocese of Connecticut? Who procured the nomination of Dr. Boone, whom nothing but a canon which may be and probably will be repealed whenever it suits the purposes of the Low Church party to repeal it, prevents from being made a Bishop of one of our Dioceses? We might ask similar questions in regard to the origin and support of many measures which from the death of Bishop Hobart to the suspension of his Rt. Rev. successor, have combined to strengthen the Low Church party, the answers to which would show that they have been carried by the agency of High Churchmen, and could not have been carried without it.

We have ventured these questions with no unkind feelings, but for the mere purpose of illustrating the point in hand. We believe that a plan has been steadily pursued for years past (and perhaps the clergyman who first gave us a glimpse of it may yet take it into his head to unravel this conspiracy also) to revolutionize the Church by means of "a belt of Low Church Bishops." To begin at the extremities and gradually approach the centre, gaining strength as they advanced, has evidently been the system; to traduce the character of sound Churchmen who stood in their way, and to exalt by continual panegyric their own friends, has been the mode of attack. What has been the conduct on the other side? The high value set upon the Episcopal office by all sound men both clergy and laity, the very confidence in the apostolic order as a divinely instituted means of Church extension, has made them less careful in the selection of proper Bishops. In the eagerness to have bishops, they have taken those who have been adroitly recommended to them, without considering that they were adding to the numerical strength of a party who were determined at all hazards to put them down and then trample upon them.

The cry against "Romanizers" is only one of the many devices by which Low Churchmen in this country are seeking to distract and divide High Churchmen and to carry out their project of revolutionizing the Church; the most cunning device of all because it appeals to the sober, conservative feeling of our laity, and cajoles them into the belief that the High Church party is secretly desirous of change and innovation. Some who were High Churchmen have been deceived by it and gone over to swell the Low Church ranks. We hope that others will be warned by their example, and learn to merge all minor differences and merely personal regards, and direct their united forces—before it is too late—to the maintenance of their principles in all their details and ramifications with an uncompromising hostility to those conflicting agencies which, if not arrested and expelled, will eventually hold an undisputed sway in the Church.

FOLLOWING JESUS AND OTHER POEMS, (George & Wayne, Philadelphia,) is the title of a neat little volume of reprints from the Banner of the Cross, of no ordinary excellence. We subjoin an extract (p. 28,) translated from the Latin and appropriate to the season:—

Kind Creator, Father, hear,
While we pray with humble fear:
While we mourn for sins to-day,
Wipe our falling tears away.

Thou hast known our erring way;
Thou hast watched us when astray;
Lo! we now return to thee,
Pity our infirmity.

Many sins we here lament;
Spare, O spare, for we repent:
For thy glory give us peace;
Grant our captive souls release.

Whilst the flesh we now control,
Feed with holy food the soul;
Let our hearts, from sin set free,
Glow with constant love to Thee.

Holy, blessed Trinity,
Undivided Unity,
Richest fruits to us convey,
In our solemn fast to-day.

THE CHURCH VISIBLE IN ALL AGES, (J. S. Taylor & Co.) is by the Authoress of *Judah's Lion,* &c., and has afforded us much amusement.

LITTELL'S LIVING AGE, No. 40, is before us, and contains more that is attractive to us than could be hoped for in a publication of the kind. We could wish however that a little more care were exercised in the selection of its ecclesiastical information: such excerpts as those from the "Spectator" are not calculated to ensure the favor of sound Churchmen.

ROME: *as seen by a New Yorker in 1843–4.* New York: Wiley & Putnam.

This is the title of a very neat and attractive volume from the pen of Mr. Gillespie, well known to the New York public by his connection with the Mirror some years since, and more lately by a series of agreeable travelling Letters which appeared in the Tribune about a year ago. The staple of the work is description and criticism of the pleasant kind, on the works of art with which the Eternal City abounds. St. Peter's, the Coliseum, the Capitol, the Vatican, tombs, baths, churches, fountains, pass in review before the mind, in its sparkling pages as images on a magic lantern, as rapid and shifting and picturesque. Nor are the manners and society of the place neglected, but the cardinals, beggary, sculptors, painters, &c. are graphically painted; even the eating houses find a place in this *vade mecum* of the rambler. Some curious facts relative to images and reliques are related which confirm the accounts of previous travellers.

Altogether the book is a creditable one, and even after Lady Morgan, Eustace, Hazlitt, Forsyth and Cooper, may be read with fresh interest, since it treats of a subject that the world has not yet tired of, nor probably ever will. To the theologian, the classical student, antiquarian, general scholar and general reader, it must furnish objects of interest, since Rome is the seat of ancient and modern arts, the cradle of Christianity, and now furnishes the ruins of the once mistress and queen of the world.

J.

ORIGINAL MATTER.—We have been obliged this week to insert several contributions, original and selected, on our last page.

The extract from Bishop Doane's Opinion is given at the instance of a correspondent.

DR. JARVIS'S WORK.—We had hoped this week to give a notice which we have prepared of Dr. Jarvis's late work; but must defer it to our next.

Clerical Changes.

The Rev. Robert B. Hall has been received into the Diocese of Rhode Island, with a letter of dismission from the Bishop of Massachusetts.

The Rev. John Suddards has been transferred from the Diocese of Rhode Island, by a letter of dimission, to the Diocese of Chester, in England, and having been duly received by the Bishop of that diocese, his canonical residence is accordingly changed.

The Rev. W. W. Arnett having resigned the charge of St. Peter's Church, Uniontown, Pa., and accepted a call to the rectorship of Christ's Church, Dayton, Ohio, requests his letters and papers to be sent to the latter place.

The Rev. L. N. Freeman requests that his letters and papers be directed to Sandusky City, Erie county Ohio.

The Rev. James Bonnar has removed from Hollidaysburg, Pa., to the city of Philadelphia, and requests his letters and papers to be addressed accordingly.

To Correspondents.

Received "H." "Nova-Cæsaræa," "Filius," "Unus," "Theta," "J. T." "Mary," "N. E." "A Friend of Bishop Brownell," "***," "Christian."

Mr. Gallagher's letter is in type, but with other articles deferred for want of room.

"X. A. Y." had better apply to the rector of St. George's.

The learned and able contribution on our first page against the Papal Supremacy will be concluded in our next.

We hope to hear often from our Boston correspondent "Y."

To the Editor of the Courier and Enquirer.

SIR,—In asking the publication of the annexed letter from Mr. Jay, I take leave to say that not only with that gentleman did I hold no such conversation as is referred to, but to no other person have I said what could justly bear the inference which seems to have been drawn.

Respectfully, your obedient servant,
(Signed) JONA. M. WAINWRIGHT.

Office, 44 Wall street, Feb. 18, 1845.

REV. AND DEAR SIR,—Having learned this morning that some persons have inferred from a remark on page 15 of my pamphlet, in reply to certain charges of Bishop Onderdonk, that the statement there mentioned as having been made by you, was made personally to myself, it is proper for me to state that neither before nor during the trial, had I any conversation with you upon the subject. The answer of the Bishop to the charges of Mrs. Beare, was communicated to me by another person, and my inference as to the course he would probably pursue on the trial, rested solely on his own declaration.

The language of my pamphlet does not I think, when fairly construed, convey any other meaning, or justify the inference which has been drawn from it. Very respectfully, rev. sir, your ob't. servt.,
(Signed) JOHN JAY.

TO REV. DR. WAINWRIGHT.

Report of Bishop B. T. Onderdonk's Trial.

The official Report of the proceedings in this most painful and unprecedented case, has, no doubt, ere this, been perused by all our readers. They have now heard, and been enabled to judge for themselves, the precise extent of the charges against the Bishop of New York, and the actual character of the testimony; and we feel persuaded that the effect must have been to convince such of them as may have hitherto doubted, of the correctness of the course which this journal has felt in solemn duty bound to pursue, from the moment that the court's decision was proclaimed. For ourselves, we have read the Report with the most earnest and candid attention of which we were capable; we have divested our minds, as far as possible, of all previous impressions; we have endeavored to lay aside all feelings by which we might be supposed to lean towards the "Respondent;" we have calmly reviewed our first judgment; and have weighed as carefully all that could be brought to sustain the "Presentment," as to overthrow it. And what shall we say is the result? We must either be wholly silent, or honestly avow our real opinion. The Court, by a majority, has spoken, and nothing that we can say can affect its decision. We bow to that decision! We shall render to it, as in every other case, the canonical obedience which we are bound to pay. But we no more believe in the *infallibility* of eleven particular Bishops, than in that of him who wears the triple crown; we *must* exercise the common sense and judgment which God has given us; and therefore we say, unhesitatingly, that although the perusal of the Report has acquainted us with no material facts of which we were not before in possession, it *has* increased our confidence and satisfaction in our original position, and added to our conviction that the verdict was most unjust, and the course pursued heartless and cruel in the extreme. We say nothing of the *motives* of accusers, witnesses, presenters, or judges; our only business is with the *facts* of the case, and the *record* of the court; and looking simply at these, we are lost in wonder and amazement that *such* a verdict should have been rendered upon *such* testimony! There are some things *not recorded* on the Journal, that ought to be known, and perhaps the proper time may arrive when they will be forthcoming. But with what is already before the Church and the public, we are at an utter loss to conceive how any intelligent and unprejudiced mind can come to any other than one conclusion.

"My plea of 'not guilty,'" says the Bishop, in his *Statement,* &c., p. 18, "was made with a good conscience, and is still sacredly" [not *secretly,* as was erroneously printed in our paper of last week] "adhered to." Again, p. 30: "my original plea of *not guilty* is here solemnly renewed." And no less solemnly, with God as our witness, do we renew the thorough conviction which *we* at first expressed, of his "ENTIRE INNOCENCE." We cannot declare our sentiments with more sincerity and reverence than in the language of Mr. Ogden, in his very able and truly Christian address to the Court on the summing up of the evidence, (p. 211:)—"If I know any thing of my own heart, if I am any judge of my own feelings, I wish not to protect the guilty, nor to interpose any shield between justice and its victim..... But after having given this evidence the most calm and deliberate consideration which God has enabled me to bestow upon it, ... I have arrived at the decided conclusion that there is no evidence in this case that can justify this Court, or any Court, or any jury on earth, in finding a verdict against my client."

Of the witnesses, and their testimony, we wish to say as little as possible; but that little shall be to the point. We perfectly agree, then, with the Bishop of North Carolina, (p. 269) that "the absurdities of the testimony are too palpable and enormous for any human belief;—and with Mr. Ogden, "*bringing to bear upon it,*" as he had previously said, "*the professional experience of now nearly fifty years,*" (p. 216,) that "if all the witnesses on earth were to swear to it, I would not believe it;"—the alleged facts, he truly says, are "contrary to the very principles of human nature, which ought not, and cannot, be believed, no matter how sworn to." (P. 222.)

With no little pain and regret do we feel compelled to notice the fact that the three Right Rev. Presenters thought it their duty to place their Right Rev. brother upon his trial, upon eight or nine charges, involving, as they supposed, the most heinous guilt, when *but one of them was proved by any thing like legal testimony before the presenting body!* The following is an extract from Mr. Graham's masterly speech, (p. 161,) the truth of which no one called in question, although the attention of the Court was particularly drawn to the point by the Bishop of South Carolina—

"I cannot forbear adverting to the fact, (said Mr. G.,) that the Right Rev. Respondent has been placed upon trial, upon a Presentment founded on charges, only one of which was attempted to be sustained by the oath of any party directly cognizant of an alleged offence at the time the Presentment was made.

"Bishop GADSDEN.—I wish the counsel to repeat the last observation.

"Mr. GRAHAM.—This Presentment, I mean to say, was made upon mere rumor, mere hearsay evidence, in regard to every charge embraced in it, except one..... I advert to this matter with becoming delicacy, I trust; but at the same time, I cannot help adverting to it, as revolting to my sense, at least, of what is due to the character and rights of every citizen; and as a circumstance which, if it had occurred in a civil tribunal, would have been frowned upon most indignantly by the Court."

Bishop Onderdonk.

The case of this prelate has occupied a large share of public attention for some time past, and, now that the report of the trial has appeared, we suppose that conversation upon the whole subject will be increased. Notwithstanding the nature of the details, the book *will be read* and people *will* make up and express their opinion of the guilt or innocence of the Bishop and of the character of his sentence, from their impressions of the testimony given before the tribunal which passed judgment on the case. We have no wish to start a controversy on this matter, but in common with others will take the liberty of stating our own impressions of the case, derived from the reading of the substance of the Report. Without going into details, the recital of which would be useless, we will simply express the opinion that we are surprised that any man, much less one whose character has stood so fair as that of Bishop Onderdonk, could be convicted on the evidence recited in the Report. It is certainly very confused, contradictory and inconsistent; and one would think that the most uncharitable of those who sat in judgment on the accused would feel obliged to give him the benefit of the doubts to which the nature of the testimony was certainly calculated to give rise.

We shall not dwell on the glaring discrepancies in the evidence of persons testifying in regard to the same fact—or of the singular forgetfulness of some of the witnesses, who could not remember facts that might be of advantage to the accused. It strikes us as strange, however, that one of the witnesses should consent to receive ordination at the hands of a man who, the evening before the ceremony, had grossly insulted his wife—it seems strange that that wife, who alleges that she left the side of the Bishop because of his rudeness, should not remember whether she went back to sit with him after the insult and during the same journey. It is wonderful that a young lady, who had been insulted by the Bishop, should tell her sister of her wrong, immediately after it was done, and send that sister to entertain the insulter—still more wonderful, that that sister should go and entertain him—and most wonderful of all that he should, three several times in one afternoon, commit acts of rudeness toward the lady who was entertaining him. All this is not more wonderful than the fact proven, of another witness, and her husband, who, after being grossly insulted by the Bishop, importuned him to come to their house and dine.

But the most unaccountable fact in all this testimony is, that the improprieties of the Bishop were not accompanied by seductive words, or in fact *any kind of words,* so far as we have read—and all this bad behavior (except perhaps on one occasion) is alleged to have taken place *in company, and when the husbands or brothers of the injured ladies were present.* It would seem that *carriages* were the chosen vehicles of the Bishop in which to carry on his rude proceedings. One lady's husband was in the carriage with her when she says he insulted her—that was in the dusk of the evening—another of the insulted was in the carriage with her husband, in *daylight,* when abused—while the brothers of a third were present or in an adjoining hall, and the doors open, when she suffered from the Bishop's rudeness. As they state it, the Bishop's conduct was utterly silly and without motive—for they do not say that his rudeness, in any case, was either *preceded* or *followed up* by word or deed which showed that he entertained criminal designs.

Such being the gist of the evidence, we repeat that we are surprised at the Bishop's conviction—to say the least, there is much room for doubt, of which his triers should have given him the advantage. And we are free to say, that we believe Bishop Onderdonk to be *entirely innocent,* both in deed and in thought.—*Pittsburg Morning Post.*

CANDID ADMISSION.—We take the following remarkable sentence from some editorial comments on the proceedings of the late Ecclesiastical Court, in the Southern Churchman of last week—a paper which has never been backward to join in the Low Church war against the Bishop of New York, though, since the trial, it has pursued him with a little less ferocity and utter disregard of decency, than such prints as the Episcopal Recorder, Protestant Churchman,* Episcopal Protestant, &c.—*Banner of the Cross.*

"While, however, we deny that Bp. Onderdonk's theological opinions had any such connection with his trial as cause and effect, and so as directly generating the movement to his Presentment, we admit that his recommendation of the Tracts for the Times, and the ordination of the late Mr. Carey, and, perhaps more than all, his arbitrary and unjustifiable conduct at the close of the New York Convention of 1843, proved the *occasion* of his trial."

* *Since the trial,* the Bishop of *Vermont* has published his official recommendation of this paper, and announced his intention to become a regular contributor to its columns. It will be remembered that it is *published in the Diocese of New York,* and was got up *in avowed opposition to its Bishop!*—ED. BAN.

Died.

On the 5th inst., MARTHA, relict of the late Rt. Rev. John Croes, D.D., in the 82d year of her age.

At Lima, Indiana, January 1st, MARY ELIZABETH, daughter of the late Rev. James B. Howe, aged 28 years.

The numerous warm friends which this young lady had endeared to her by a high order of intellect united with kind and tender feelings, together with the peculiar circumstances connected with her death, demand more than the simple notice that she once lived and is now numbered with the dead.

To her father, ever an affectionate child, she became during his and her latter years a constant companion and counsellor. Without a mother, her brothers and sisters far from the paternal home, she devoted all the warm and pure affections of her morning of life to render life joyous to him in the evening of his days. Suddenly, while apparently in the full vigor of health her father died. At this time she was recovering from a protracted fever, and when the intelligence reached her she expressed strongly the wish that she too might be taken by HIM in whom she trusted, and from that hour, despite all medical aid, her hold on life diminished from day to day till its final termination.

By a careful post mortem examination no sufficient cause was discovered to account for her death. Though so young her mission was accomplished; though she had not attained half of the period allotted to man, yet those who best knew her feel that her full work was perfected, and that when her last hour approached she was prepared for and welcomed the change. B.

Calendar.

February.

23. Third Sunday in Lent.
24. St. Matthias the Apostle.

March.

2. Fourth Sunday in Lent.
9. Fifth Sunday in Lent.
16. Sunday next before Easter.
17. Monday before Easter.
18. Tuesday before Easter.
19. Wednesday before Easter.
20. Thursday before Easter.
21. GOOD FRIDAY.
22. Easter-Even.
23. EASTER DAY.
24. Monday in Easter Week.
25. Tuesday in Easter Week, and The Annunciation of the Blessed Virgin Mary.
30. First Sunday after Easter.

Notices.

☞ The Rev. SAMUEL SEABURY, D. D., will preach on Sunday evening next, in the Church of the Redemption, in Sixth st., between 2d and 3d Avenues.—Service to begin at 7½ o'clock. Feb. 22.

ALL SAINTS' CHURCH, will be opened for Divine Service on SUNDAY EVENINGS during LENT, at half past seven o'clock. On SUNDAY EVENING NEXT—Third in Lent—the Rt. Rev. HORATIO SOUTHGATE, Missionary Bishop to Turkey, will deliver a discourse on the ORIENTAL CHURCHES. Feb. 22.

☞ The G. T. BEDELL, Rector of the church of the Ascension, will deliver a Sermon to the YOUNG, in the Mission, Church of the Epiphany, in Stanton st., between Essex and Norfolk sts., on Sunday evening next. Service to commence at 7½ o'clock. Feb. 22.

ST. CLEMENT'S CHURCH, Amity street, will be open for Divine Service every Sunday evening during Lent. Service to commence at half past 7 o'clock. F. 8.

☞ CHRIST CHURCH, Anthony street, (Rev. Dr. Lyell, Rector,) is open for Divine Service every Sunday evening. Service to commence at half past 7½ o'clock. Feb. 22.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 12th February, the Treasurer has received the following contributions:

Through L P Maury, Esq, R A in Louisville, Ky, from Trinity ch, Danville, Ky, $12; St Paul's ch, Jeffersonville, Ind, $5; St Paul's ch, Henderson, Ky, half, $5; St Peter's ch, Hobart, N Y, $2 50; St John's ch, Lafayette, Ind, Rev S R Johnson, rector, $21 10; St Paul's ch, Albany parish, Rev Vandervoort Bruce, $25; St Bartholomew's ch, N Y, per Stephen Cambreling, Esq, half, $67 72; St John's ch, Montgomery, Alabama, $17; Christ ch, Juliet, Ill, $3; St Paul's ch, Detroit, Mich, monthly collection, $30 62. Total, $188 94.

THOMAS N. STANFORD, Treasurer,
February 19, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 12th inst, has received the following sums:

From St Peter's ch, Hobart, Delaware co, N Y, $2 25; St Peter's ch, Morristown, N J, $3; St Paul's ch, Henderson, Ky, half, $5; Miss M, St George's ch, New York, for Africa, $10; Rev Olcott Buckley, Cumberland co, Va, for education of Wm Kinkle, Africa, $20; collection at St Bartholomew's ch, half, $67 72; St Matthew's ch, Jefferson co, Ky, $6 12; St Paul's ch, Albany parish, Rev Vandervoort Bruce, $20. Total, $134 09.

J. SMYTH ROGERS, Treasurer,
New York, Feb. 19, 1845. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs C L S, by a friend, $100; a collection in St Paul's ch, Norfolk, Va, Rev B M Miller, $12 50; with the best wishes of "W," $5; Mrs J Webb, annual, $2. Total amount, $119 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, February 19, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

Annual subscribers.—From Thomas L Wells, $1; Lispenard Stewart, $1.

From Mrs C L S, by a friend, $50; St Peter's ch, Hobart, Delaware co, Rev Sheldon Davis, $2. Total amount, $54.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, February 19, 1845.

Contributions &c. for the gratuitous distribution of the Sailor's Manual, received at sundry times since the last report:

From a friend to Mariners, $2; Trinity ch, Fairfield, Southportborough, Rev N E Cornwall, $15; J P N, $3; Rev W A Muhlenberg, D D, $10; the Ladies' Bible and Prayer-book Society of Trinity ch, Columbus, Ohio, $12; sales of the Sailor's Manual, $11 12; X Y Z, of Buffalo, $5; Mrs Smith, Philadelphia, for 1000 copies of the Sailor's Manual in stiff covers, for gratuitous distribution in the port of Philadelphia, $60.

Contributions received at the Church Depository, 20 John street. THOS. C. BUTLER.
New York, Feb. 19, 1845.

HOUSTON, TEXAS.—The Rev. Charles Gillett, since his last acknowledgment has received the following sums in aid of Parochial School, Houston, viz:

From St Luke's ch, Philadelphia, $40; several individuals in Philadelphia, $23; Trinity ch, Washington, D C, $20; Female Missionary Society of same, $20; Christ ch, Georgetown, D C, $50 25; Ladies S S of do, $5; S school of do, $6; Christ ch, Millwood, Va, $31; individuals in Richmond, Va, $21 19; Grace ch, Petersburg, Va, $13; Trinity ch, Portsmouth, Va, $41 83; Christ ch, Norfolk, $110; St Peter's ch, Charleston, $33 42; sundry individuals near Baltimore, Md, $5. Total, $419 69.
New York, Feb. 19, 1845.

GERMAN CHURCH.—The Treasurer of St. Simon's Church gratefully acknowledges the receipt of the following sums, viz:

By Rev C F Cruse, from Mrs Muhlenberg, $20; a donation from Grace ch, per Rev Thomas House Taylor, $25; collection in St Thomas's ch, $21 60; from a friend to the Germans, $5; D A Cushman, Esq, $5. Total, $76 60.

JOHN A. VAN BLARCOM, Treasurer,
Jan. 15, 1845. 290 Pearl street.

Donations for this object will b thankfully received, and may be left with Mr James A Sparks, at the office of the Churchman, 161 Fulton street; Stanford, & Swords, 139 Broadway; Mr T Cook, jr, 216 Houston street; or with the Treasurer.
New York, Feb. 19, 1845.

The subscriber acknowledges the receipt of $5, from T K, by letter left at 20 John street, for books to be given to seamen on leaving this port.

He also acknowledges the receipt of $5 25, from the Female Sunday school of St James's church, Philadelphia, for the Floating Church of our Saviour for Seamen—an indication of interest in the poor sailor more encouraging to the hearts of the members of the Society by which this benevolent mission is conducted, than if the amount had been many times multiplied. It has been paid to the treasurer.

B. C. C. PARKER, Minister of the Floating
Church of our Saviour for Seamen
in the port of New York, East River.
New York, Feb. 19, 1845.

FOR THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

From a friend, by the hands of Rev Mr Hawley, $5; from M A W, by the hands of Mr T C Butler, $2.

Further donations are much needed, and will be thankfully received, if left with Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; James A. Sparks, Esq., 161 Fulton street; or with the Missionary.

BENJ. EVANS, 23 Hamilton street.
New York, February 19, 1845.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From F, through Stanford & Swords, $10.

Further donations are respectfully solicited—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, at the office of the Churchman, 161 Fulton street; or with Jesse Pound, 50 Fourth street.
February 19, 1845.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donation, for the benefit of the poor:

By Stanford & Swords, from F, $10.
LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with the Missionary, 192 Allen street.
Feb. 19, 1845.

The undersigned acknowledges the receipt of the following sums for the poor:

By the hands of Stanford & Swords, from a friend, $12 50; by Stanford & Swords, from T K, $5; by the hands of Dr B Ogden, from Mrs M Mughlenberg, $10; also by Dr B Ogden, from Mrs M Muhlenberg, $20, for St Simon's church.

Further donations for either or both of these objects will be thankfully received. C. F CRUSE.
February 19, 1845.

STANDARD EPSCOPAL WORKS.
Published by D. APPLETON & Co., 200 Broadway.

HOOKER'S Complete Works, edited by Keble, 2 vols, 8vo $4 00
Burnet's History of the Reformation, 4 vol, best edition, 22 portraits, $8; cheap ed. 3v 2 50
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Newman's Parochial Sermons, 2 v, 8vo 5 00
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Taylor's Golden Grove, a Manual of Devotion, 16m 50
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—— Disce Mori, Learn to Die, 16mo 1
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Evans's Rectory of Valehead, 16mo, 0 75
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Feb 22.

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JUST IMPORTED.

REV. WM. BRIDGE'S Works, vol 4.... $3 50
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Works of Thomas Becon; Catechism, &c. do 4 50
Works of Bishop Pilkington, do 4 00
Early Writings of Bishop Hooper, do 4 00
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Imported and for sale by
Feb 22. WILEY & PUTNAM, 161 Broadway.

FOREIGN BOOKS—Just received and for sale by the subscribers at the prices affixed:

Sebastion Barrard's Eccles. History, folio, 1601 $4 50
Cardinal Segusius on Eccles. Law and Government, folio, 1612. 3 50
Gonzalez's Glossary of Eccles. Law, fol., 1611 4 00
Scardius' Lexicon of Roman and Pontifical Law, folio, 1593 5 00
Mosaic Wisdom, by Adrian, of Callenburgh, 4to., 1737 1 50
Vitringa's Sacred Observations, 2 vols. 4to, 1708 7 50
Coccius' Comment on Jeremiah, folio, 1669 4 50
Stephanus' Latin Vulgate, folio, 1528 6 00
The Works of the learned Dr. William Allen, edited by the Lord Bishop of Chichester, with his Funeral Sermon by Bishop Kidder, folio 4 50
Thomas Aquinas Erhard's Commentary on the Latin Vulgate, a work of immense learning, folio, 1735 5 00
Sir Richard Baker's Chronicle of the Kings of England, folio, 1665 4 00
Lake's Probe Theological, 4to. 2 50
A beautifully printed French edition of the Latin Vulgate, in 7 miniature vols. 5 00
Schmidii Concordantiæ, 2 vols. 8vo. 8 00
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Horsley's Letters to Priestley 3 00
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Sermons by Atterbury, Gisbourne, Cooper, Alison, Coneybeare, Chandler, Venn, St. John, Blackhall, Jortin, Hopkins, Bradbury, Sherlock, Gordon, Stillingfleet, South, and a large number of other celebated authors.
STANFORD & SWORDS,
Feb. 22. 139 Broadway.

SELECT BOARDING SCHOOL FOR BOYS, at Tarrytown, Westchester County New York.—WILLIAM W. WESTON, A. M., Principal.

In this Institution pupils are afforded the means of a thorough course of instruction in all the branches of an English and Classical Education, preparatory to college or commercial pursuits. It is strictly a family school, in which the pupils, being limitted in number, are, as far as practicable, regarded and treated, in every respect, as children of the Principal, and are constantly under his own personal care and instruction.

The location is highly eligible. Tarrytown is justly celebrated for its beautiful and romantic seenery, the perfect salubrity of its climate, and the elevated character of its citizens. It is twenty-seven miles from New York, and is visited every morning and evening by steamboats from the city.

The school is about one mile from the landing, and half a mile from the village, thus enjoying the advantages of perfect retirement, and ample grounds for exercise and recreation.

The Summer Term Commences on the First Wednesday in May.

TERMS.—For board, washing, mending, fuel, lights, and instruction in all the ordinary English branches, the higher Mathematics, and the Latin and Greek Languages, $75 per term, payable in advance. Circulars at the bookstores of Messrs. Stanford & Swords, 139 Broadway; Messrs. Raynor, Bowery; Messrs. Appleton & Co., 200 Broadway.

REFERENCES.—Hon. Theodore Frelinghuysen, Rev. C. D. Jackson, Rev. Geo. D. Sutton, W. Parker, M. D., C. R. Gilman, M. D., Stephen B. Tompktns, Esq., J. C. Baldwin, Esq., New York City. Rev. Dr. Creighton, S. Swartwout, Esq., N. B. Holmes, Esq., N. Bayles, Esq., Tarrytown. Feb. 22—tJune 1. $

NOTICE.—A young lady thoroughly qualified to teach Music on the Piano Forte wishes a situation as Teacher in a Seminary or family the coming spring. She has had considerable experience in teaching, and will furnish the most satisfactory testimonials as to qualifications, &c. A situation in the Middle or Eastern States preferred. Address (post paid) A. W., Dobbs Ferry, Westchester co., N. Y.
Feb. 22—3t$

JAY'S PAMPHLET REVIEWED.—Review of Jay's Reply to Bishop Onderdonk. Price 6¼ cents.
For sale by HENRY M. ONDERDONK,
Feb. 22.—1t 25 John street.

For the Churchman.

The Sad Christmas.

Our loveliest, and our last-born babe, is passing to her rest,
Her home within the Saviour's arms, her pillow on His breast.
This day the star of Bethlehem rose, with bright effulgence shone,
To give to all the earth, new life;—this night God takes His own.
"Lent but not given," precious trust! His hand in all we see;
However painful, we return, our treasure, Lord, to Thee.
The Saviour little children bless'd, and His command was given,
To suffer them to come to Him, of such His kingdom, Heaven.

Tread lightly; let no sounds of grief, disturb the fleeting soul,
Untouch'd by care, unstain'd by sin, it hastens to its goal;
A home within the Saviour's arms, a pillow on His breast,—
Tread lightly for our best-beloved is passing to her rest.
See the soft smiles, play round her mouth, and o'er her pale face shed
A holy radiance. Angel forms are grouping round her bed;
They whisper of their blest abode, they're waiting to receive
A spirit pure and undefiled—then wherefore should we grieve?—
The little hands are quiet now, the breath more faintly drawn,
A gentle wail as Death draws near, a sob—the soul has gone.
Softly we smooth the silky hair, and close each bright blue eye,
The yet warm cheeks, the rosy lips, we kiss, with many a sigh.
Oh bitter thus at last compell'd, a long farewell to say;
The dearest tie, the fairest flower, Death ever makes his prey.
But "God is good," His purposes are wise, suppress the moan,
Let every heart bend to His will, He has but taken His own.
MARIQUITA.

Communications.

For the Churchman.

And they that use this world as not abusing it; for the fashion of this world passeth away.

1 *Cor.* 7: 31.

Wealth is another of the gifts of God that is either used or abused by those upon whom it is bestowed. The distribution of it throughout the world is, and ever has been, very unequal; and that too by *His* all wise appointment who hath said, "the poor ye have *always* with you, and whensoever ye will ye may do them good." And the poor are in reality as necessary to the rich, as the rich are to the poor; otherwise we destroy the very notion of stewardship, which is everywhere inculcated in Holy Writ. For the rich hold their wealth in trust, and are appointed of God as stewards or overseers of the poor, and are accountable as such, and are to receive their future reward or punishment according as they use or abuse this sacred trust: for, says our blessed Saviour, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is *another man's*, who shall give you that which is your own?"

God, who is the great proprietor of heaven and earth, and whose mercies are over all his works, hath wisely permitted this inequality of property as a trial to the virtues of *all;* the poor are to be contented with their lot as the appointment of God, and the rich are not wontonly to bestow it all upon themselves, but should relieve the wants of the poor, as holding their money in trust for this very purpose. Let no one then "go beyond and defraud his brother." "Charge them that are rich that they be ready to distribute, willing to communicate." "Withhold not," (saith the wise man,) "good from them to whom it is due." From these, as well as many other texts, we must plainly infer that *charity* is not so much a *gift* as a *debt*, and upon the faithful discharge of which, our Saviour himself hath seemed to make our future destiny to depend. "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and ye gave me meat, I was thirsty and ye gave me drink. Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If then the *meat which perisheth* be so needful a charity, how much more that which endureth unto everlasting life. Christ may emphatically be called the *brother* of the poor, for He submitted to the very lowest condition of poverty, and hath thereby hallowed that estate. This consideration alone should be sufficient to make the proud humble, the ambitious lowly, and should cause even kings themselves to cast down their crowns at the feet of Him who is higher than all the kings of the earth, being King of Kings, and Lord of Lords.

As all are Christ's brethren, and especially those of the "household of faith," so in this household there are those who follow in their Master's footsteps, who give up all worldly considerations for the sake of the Gospel, and of whom therefore it is wisely ordained that they should "live of the Gospel." As of old the Levite was to have no part or inheritance with his brethren, (for the Lord was to be his inheritance,) so the warning of God to his people was "Take heed to thyself that thou forsake not the Levite, as long as thou livest on the earth." How then shall *we* escape if we neglect so plain a duty, living as we do under a dispensation of love and mercy, where not the blood of bulls or of goats is shed to take away our sins, but the precious blood of God's only Son. Should not then this solemn warning sink deep into the heart of every Christian, "Take heed that thou forsake not the Levite as long as thou livest on the earth." "Blessed" (indeed) "is he that considereth the poor and needy, the Lord shall deliver him in the time of trouble; the Lord shall comfort him when he lieth sick upon his bed; thou shalt make all his bed in his sickness." How rich then is the reward of those who use this world as not abusing it, in the just distribution of their wealth, and who exercise aright the delightful spirit of charity.

Another way in which men use or abuse the world is in *the manner of living.* God, it is true, hath given us all things richly to enjoy, and hath intended meat and drink for our enjoyment, as well as to enable us to carry on the necessary business of life; but how many defeat the very purpose for which they were designed by using them to excess, inducing thereby disease and death; and instead of eating and drinking to live, living *only* to eat and drink, throwing away from them the noble gifts of reason and religion, and from leading the lives of men degrade themselves even below the level of brutes; for the most of *them* know when to be satisfied. These, like profane Esau, willingly sell their birthright for a mess of pottage. But this abuse does not argue against the proper use of meats and drinks; for, says St. Paul, "whether we eat or drink, or whatever we do, let us do all to the glory of God;" and, in describing the apostacy of the last days, he adds, "there be some which *command* to abstain from meats, which God hath *commanded* to be received with thanksgiving of them which believe and know the truth; for *every* creature of God is good, and nothing to be refused if it be received with thanksgiving; for it is sanctified by the word of God and prayer." But not so do many wise reformers think. It is absolutely necessary that we should refuse some of the good creatures of God, and *totally* abstain from them, because by many they are so shamefully abused. So far from being received with *thanksgiving, their use* as well as *they that use* them must be uttered reprobated and condemned. Even the appointment of them, made by Christ himself, may have (it hath been thought by some) a better substitution. How different would be the example which such men would set their Maker, did He dwell among them. Would they, think you, attend at a wedding feast, and (possessed of the power) would they so *abuse* it as to turn water, that most refreshing of all beverages, into wine, (that instrument of Satan,) the destroyer of so many? Oh, no; *they* would not be guilty of so great an outrage against decency and good morals. *They* would not lay *such* a stumbling-block in the way of any brother to make him to offend. Is not this virtually the language of all those who are *wise above what is written?* and would they not have belonged to that class of maligners in our Lord's time, who condemned His free conversation with men, and His cheerful use of God's good creatures; calling Him a wine-bibber and a gluttonous man.

It was an ancient rule, if abstinence go beyond the bounds of a virtue, it turns to a vice. Says good Bishop Hall, "He that made the creatures, can best tell how to use them; His practice is more than all laws; those men, therefore, are not more injurious to themselves than to the divine beneficence, who, in an opinion of greater sanctity, abridge themselves of a moderate participation of those comfortable helps which God hath allowed them." They are not the best friends of God and religion who reject His gifts, because they have not *virtue* enough to use them aright.

Another gift is *that of speech and hearing,* which is either used for the very noblest, or else perverted for the very basest of purposes. Man, originally made in the image of God, and placed in a garden of delights, found his chief happiness in holding communion, and familiar intercourse with his Maker; *this* placed him in a pre-eminent degree above all the other creatures; nought but hymns of cheerful praise and gratulation ascended as sweet incense from the altar of his heart; but how soon was this happiness marred, this glory turned into shame, for in an evil hour came the *Detractor*, the *Calumniator*, the *Liar*, that *false tongue*, who by sly insinuations, misconstruing the designs, and misinterpreting the commands, of God gained (by the plausibility of his treacherous speech) the hearing ear of our first parent, and by touching the baser chords of their nature affected his magglignant design of ruin and death. *Here* was it most emphatically true that life and death was in the power of the tongue, "What shall be rendered unto thee, oh, thou false tongue, even sharp arrows of the Almighty with hot burning coals." See then the hellish origin of this first and greatest of sins which led to disobedience and death. Speech itself must fail when she would picture one half its guilt and enormity. The sword is not more mighty for destruction than is the weapon of the tongue, for life itself is not more dear to a man than reputation and a good name. Time would fail me to show in how many different ways the powers of speech and hearing may be either used by us as an angel of mercy and life, or abused as the messenger of destruction and death. He therefore that offendeth not in word, as St. James saith, "the same is a perfect man."

We will notice but one more particular in which men use or abuse the world, and that is in the way *of clothing or attire.* God hath provided in this respect bountifully for his great family, and like a good house-holder is ever replenishing his mighty wardrobe; the earth he clothes with verdure and beauty, and the meanest flower is not beneath his fostering care. "If God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, oh ye of little faith. Therefore take no thought as to wherewithall ye shall be clothed." How few heed the warning voice of their Lord. The main thought and anxiety in the lives of too many is as to what they shall put on. The smallest trifle of dress takes up all their attention, whole days and nights are spent in conforming themselves to the ever-varying fashions of the world, and any disappointment in this respect will seem to affect them as much as the most serious calamity; *how* they shall be viewed by their fellow mortals is a matter of the utmost importance, but in what *fashion* they shall appear before God and angels throughout all eternity, engages hardly a passing thought. Oh! what folly and madness to doat so much on these perishing bodies, which are so soon to return to their kindred earth. Methinks the life even of the poor grovelling worm should teach us a better philosophy; but one brief season is allotted it in which to labor, and that it spends with the greatest care and assiduity in preparing its own winding-sheet; and what does it matter whether in its ephemeral life it appeared ugly or deformed, when after a short sleep, a few nights of darkness, its pious labors are rewarded. For then it bursts its shell and comes forth a bright airy spiritual being, roaming abroad throughout the creation of God, with painted plumes and feathers of gold; sipping the dews of the meadows and tasting the sweets of every flower. But we spurn with contempt the monitory lesson of the poor worm, and array these dying perishing bodies in all the gay colors of the rainbow with *their* garments of mortality, in their very winding-sheets, and then vie with each other, and feel proud on account of our dress. Oh! *thus* to care for the *body*, and leave the *soul* all naked before God and angels, when for it hath been provided the richest raiment, bought too at the dear price of a Saviour's blood, which the Church (our spiritual Mother) is ever ready to bestow upon her children, that she may present them pure and spotless at the coming of her Lord. How careful then should we all be, to clothe ourselves with these robes. For soon the fashion of this world shall have forever passed away, the heavens shall be rolled together as a mighty scroll, and the loud trump of the archangel shall summon every one to judgment. Then, if our souls be found clothed in the robes of Christ's righteousness, these mortal bodies shall join them in a happy reunion, clothed upon with their house which is from heaven, and mortality be swallowed up of life, ours then will be the triumphant cry, "Oh death where is thy sting! oh! grave where is thy victory!"

E.

For the Churchman.

Injustice no Novelty.

About this same time, upon a motion being made in the House of Commons, that he (Dr. Cosin) had enticed a young scholar to Popery, he was committed to the Serjeant-at-Arms, to attend daily till the House should call him to a hearing. After fifty days imprisonment, and the charges of twenty shillings a-day, he came at length to a hearing; when he made it appear, that being Vice Chancellor of Cambridge, he had most severely punished that young scholar, (whom, upon examination, he had found guilty,) by making him recant and expelling him from the University. And to this some of the members bore witness. However, the Doctor had no manner of reparation made him for his great trouble and expenses; which gives but a disadvantageous idea of the justice and honesty of that House.—*Life of Bishop Cosin, prefixed to his Works.* Oxford ed., 1843, p. 16.

For the Churchman.

A Consolatory Letter to one under Censure.

By the Rt. Rev. Father in God Joseph Hall, D.D.

Sir,—It is not for me to examine the grounds of your affliction: which, as they shall come to be scanned by greater judgments, so, in the meantime, have doubtless received both a verdict and sentence from your own heart. And, if this act were in my power, I can much better suffer with my friend, than judge him. But, however either partial or rigorous the conceits of others may be, be sure, I beseech you, that you receive from your own bosom a free and just doom on all your actions; after all the censures of others, thence must proceed either your peace or torment.

But what do I undertake to teach him, that is already in the school of God; and, under that divine ferule, hath learned more than by all the theoretical counsels of prosperity? Surely, I cannot but profess, that I know not, whether I were more sorry for the desert of your durance, or glad of such fruit thereof as mine eyes and ears witnessed from you.

But one Sabbath is past, since my meditations were occasioned to fix themselves upon the gain, which God's children make of their sins: the practice whereof I rejoiced to see concur in you with my speculation.

And, indeed, it is one of the wonders of God's mercy and providence, that those wounds, wherewith Satan hopes to kill the soul, through the wise and gracious ordination of God, serve to heal it. We, faint soldiers, should never fight so valiantly, if it were not for the indignation at our foil. There are corruptions, that may lurk secretly in a corner of the soul, unknown, unseen; till the shame of a notorious evil send us to search and ransack. If but a spot light upon our cloak, we regard it not; but if, through our neglect or the violence of a blast, it fall into the mire, then we wash and scour it.

As we use, therefore, to say, there cannot be better physic to a choleric body, than a seasonable ague; so may I say safely, there can be nothing so advantageous to a secure heart, as to be sin-sick; for, hereby, he who before fell in overpleasing himself, begins to displease himself at his fall. Fire never ascends so high, as when it is beaten back with a cool blast. Water, that runs in a smooth level with an insensible declination, though a heavy body, yet, if it fall low, it rises high again. Much forgiven causes much love; neither had the penitent made an ewer of her eyes, and a towel of her hair for Christ's feet, if she had not found herself more faulty than her neighbors. Had not Peter thrice denied, he had not been graced with that threefold question of his Saviour's love.

It is a harsh, but a true word, God's children have cause to bless him for nothing, more than for their sins. If that all-wise providence have thought good to raise up even your forgotten sins, in your face, to shame you before men, there cannot be a greater argument of his mercy. This blushing shall avoid eternal confusion. Envy not at the felicity of the closely or gloriously guilty; who have at once firm foreheads and foul bosoms: vaunting therefore of their innocence, because they can have no accusers. Nothing can be more miserable, than a sinner's prosperity; this argues him bound over, in God's just decree, to an everlasting vengeance: *Wo be to them, that laugh here; for they shall weep and gnash:* Happy is that shame, that shall end in glory.

And if the wisdom of that Just Judge of the world shall think fit to strip you of your worldly honor and outward estate, acknowledge His mercy, and you gain in this loss. He saw this camel's bunch kept you out of the needle's eye. He saw these bells too heavy for that high flight, to which He intended you. Now shall you begin to be truly rich, when you can enjoy the Possessor of heaven and earth; when these base rivals are shut out of doors, God shall have your whole heart; who were not Himself, if He were not All-sufficient.

* * * * * *

For yourself, make God yours, and you cannot complain of restraint or solitude. No prison is too straight for His presence. Heaven itself would be a prison without Him. Your serious repentance may win that society, which makes the very angels blessed. This is the way to make Him your comforter, your companion, in whose presence is the fulness of joy.

Shortly, let your thoughts be altogether such as may beseem a man, not unwillingly weaned from this world; and careful only, to speed happily in another. We, your poor friends, can answer the kind respects of your prosperity, no otherwise than with our prayers, for the best use of your affliction; which shall not be wanting, from your true and sorrowful well-wisher.

January, 1641.

Bishop Benj. T. Onderdonk.

The Respondent stands before us in his native place. For more than fifty years he has resided in this city; the scene of his education, and the chief seat of his labors, as it is the home of his birth. His childhood and his youth were singular in purity and piety. For almost three and thirty years he has exercised the ministry of Christ. For twenty years he was connected with the largest parish in our whole communion; assiduous in all the duties, examplary in all the relations of his office. A most devoted pastor; faithful and capable, quite to a proverb, in what is called "the business of the Church," diocesan and general; the kind, and careful, and laborious teacher of young men in preparation for the ministry; directing in their theological training a multitude of our most useful ministers, and several of the Bishops. From his earliest connection with the ministry, he enjoyed the fullest confidence of that most singular discerner of the characters of men, the honored HOBART; and from the nearest place to him, as counsellor and fellow-helper in the cares and labors of his office, was called to be his successor in the apostleship. Before his elevation to that office, and for some years afterwards, it may be said, without the fear of contradiction, that never any word was heard to call in question his ministerial, his religious, or his moral character; while no man can be found to say, that he has ever seen a more entire and unreserved devotion of soul and body to the Church. Of his administration of the Diocese of New York, before and after its division, the record is before us all, in the continual, unexampled increase and prosperity which God has granted to the prayers and labors of His servant. A blessing much enhanced, and rendered more significant by this, that in two successive Conventions of the Diocese, the last which have been held, when his Church principles, and his policy as Bishop, were made the subject of the freest discussion, and most direct and vigorous opposition, he was sustained by overwhelming majorities in both of the two orders: and not a man among two hundred clergymen, or among the lay representatives of one hundred and sixty-four congregations, to hint at the preferment of a single charge against him. That three short months should have produced a change so great and so disastrous in the position of the Respondent, is among the aspects of the case which make it extraordinary, to the very borders of romance. Is it not extraordinary, and well nigh without example, that such a childhood, such a youth, and such a manhood, should justly lead to such a posture in old age? Is it not extraordinary that, if there be just grounds, and were, and they notorious (as it is said) as long ago as 1838, that in neither of these two Conventions,—I do not say the canonical minority in the two orders; I do not say an aggregate majority of the whole body; I do not even say a responsible though small minority;—but I do say, one single man of clergyman or laymen, could be found to move for an investigation, in redemption of the honor of the Church? This surely is a case most extraordinary.—*Extract from Bishop Doane's Opinion at the late Ecclesiastical Trial.*

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Jan. 25—6t

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April 6, 1844.—yly

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Aug. 3—tf

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The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 24 John st. New York, Feb. 8, 1845.

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Feb. 8.

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June 29—yly W. H. PADDOCK.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

*** Orders may be left with, or inquiries made of JAMES A. SPARKS, 161 Fulton street, New York.

Feb. 10.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN, Centre street, head of Canal st.

Sept. 7.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL, No. 80 and 86 Wooster street, near Spring.

Dec. 9—yly.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

JAMES A. SPARKS,
No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, he Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Jan. 25.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has just published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cts.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cts.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

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A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. Jan. 25.

WHITEHEAD'S Life of Rev. John Wesley, just received and for sale by J. A. SPARKS, 161 Fulton street.

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The Protestant Episcopal Sunday School Library, 80 vols. 18mo.—nett price 20 cents each.

The same, bound in 147 volumes of various prices. Total, $20 18 nett.

The Children's Magazine, bound in 30 volumes of 144 pages each, price for the set, $6 21 nett.

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☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent, Church Depository, 20 John street.

New York, April 6, 1844.

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